vEL
NE

All the Men of the Lutheran Church for the Whole Task of the Church

•

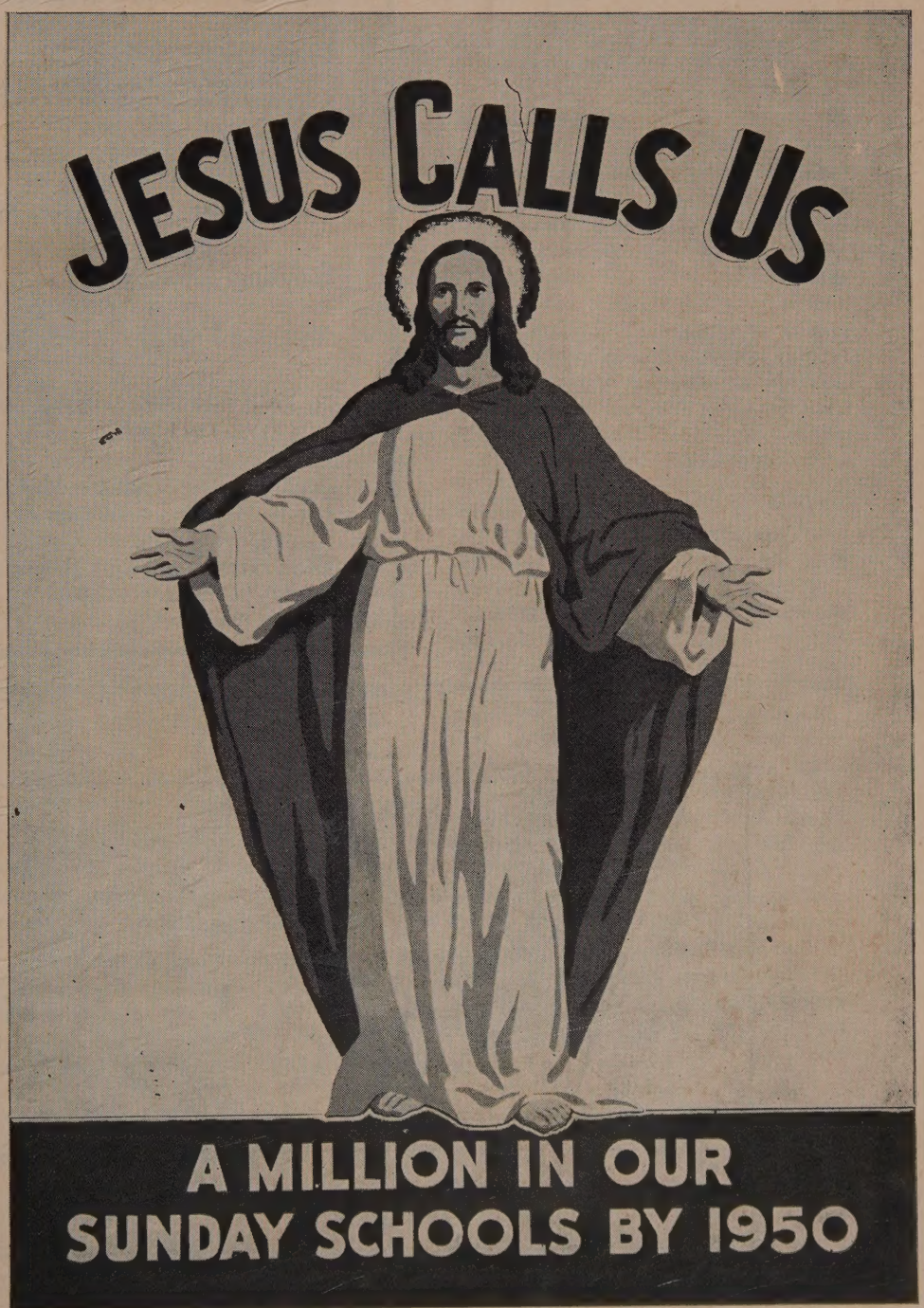
SEPTEMBER 1945

•

Volume XXV
Number Nine

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America



LUTHERAN MEN . . . SEPTEMBER

Volume XXV **Issue No. 9**

★ ★ ★

FEATURES

Editor's Personal Paragraphs ..... page 3

Guest Contributors ..... page 6
Glimpses of Religion on the Western Front
What Can I Do to Improve Race Relations?

Letterally Yours ..... page 8

The Executive Secretary's Monthly Message.... page 12

Scouting ..... page 14

An Open Forum ..... page 16

St. Paul and Stewardship ..... page 17
By Mr. Paul L. Keil

Dealing With Today's Moral Laxity..... page 18
By Rev. Robert D. Hershey, S.T.D.

The Court Room and Today's Moral Standards page 20
By Hon. James F. Henninger

Amos John Traver, Editor
954 Woodlawn Ave., Springfield, Ohio

●

Earle W. Bader, Executive Secretary
62 E. Garrison St., Bethlehem, Pennsylvania

●

Published monthly at Bethlehem, Pennsylvania by The Brotherhood of The United Lutheran Church in America

●

Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

●

Subscription . . . . . $1.25 per year

"JESUS CALLS US" is the appeal on the poster for Parish Education Month reproduced as our September cover picture. It makes very personal the program of enlistment. Standing before this picture of Jesus with His out-reaching arms, one loses the emphasis on plans, programs, committees, machinery and the like in a sense of partnership with Jesus in winning the souls of men.

Machinery is necessary, but we must put heart back of it. It is not just to add ten percent to the numbers on our Sunday school roles that we plan. It is not pride in achievement that calls for "A Million in our Sunday Schools by 1950." The urge to action is love for Christ and love for all those He loves. Not numbers as an end in themselves, but numbers that are personalized in the children, the young people and the adults w can help Christ win to Himself. Jesus calls us to evangelize.

A Church Worker's Prayer

O Lord, I come to Thee in prayer once more
But pardon that I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair, instead
I'll sit at ease and humbly bow my head.
I've labored in thy vineyard, Thou dost know
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town
Their contributions to our church put down;
I've baked a pot of beans for Wednesday's supper
An old-time supper it's going to be;
I've dressed three dolls, too for our annual fair
And made a cake which we will raffle there.
Now, with Thy boundless wisdom so sublime
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes.
My children roam the streets from morn to night
I have no time to teach them to do right
But Thou, O Lord considering all my care,
Will count them righteousness and heed my prayers
Bless the bean supper and the minstrel show
And put it in the hearts of all to go.
Increase the contributions to our fair
And bless the people who assemble there
Bless thou the grab-bag and the gypsy tent
The flower table and the cake that's sent
And when Thou has bestowed these blessings then
We pray that Thou will bless our souls, Amen. —*Anon.*

●

Conference time
is here in many synods. Why not discuss "ministeriums?" Can you square them with the Lutheran doctrine of the ministry of the church, and of the priesthood of all believers? What good are they anyway as a regular part of a synodical program? The editor just wonders.

The Editor's Personal Paragraphs

What did the Puritans come to this country for?" asked a teacher of a class in American history.

"To worship in their own way," said Willie, "and make other people do the same."—Advance.

●

At this writing
we are hoping for early word of surrender by Japan. The second atomic bomb attack has been made. Russia has come into the war. It is hard to say which will do most to hurry the end of hositilities. There is excitement in the air encouraged by the high pitch of commentators' voices and the flamboyant headlines in the newspapers. It is a time for calm voices to be heard. The universe is not in any immediate danger from this discovery of the use of atomic energy. At each new stage in scientific discovery the prophets of doom have spoken. Time has proved that man can manage what he discovers if he has the character. As new powers are found, each should call on the church for redoubled efforts in evangelism. There is no power discoverable in the universe that can not be directed to the good of all by men of good will. Most of all let us preach against panic. The God of the universe is still the Father of our Lord and Saviour, Jesus Christ.

●

He had been holding the receiver of the telephone to his ear for a long time without saying a word, and so his friend asked, "Can't you get your number? You've been waiting there for ten minutes."

"Oh, yes; I got my number," he responded: "I'm talking to my wife." —Christian Observer.

"Reaching and Teaching"
is the slogan for this month in the ULCA. Parish education must be concerned about both. Perhaps we have over-emphasized teaching materials and techniques to the expense of enlistment. Surely the spirit of evangelism has not gripped our church school workers. Have we a Gospel worth teaching that leaves us unconcerned about the unreached? Let us make this month rallying time for a fall and winter spent in reaching for the yet unreached right in our communities.

●

Nit: What's the difference between learning to drive a car and learning to play golf?

Wit: Easy. When you're learning to play golf you don't hit anything.—Religious Telescope.

●

People are funny.
Pastors are people. There has been considerable criticism of the new Augsburg series, some of it very well founded. Some due to the kind of lessons mapped out for us by the International Uniform Committee. Every criticism directed to the attention of any officer or member of the staff of the Parish and Church School Board has been welcomed and given careful study. No board of the Church is so foolish as to want to displease any large section of the Church. Boards consider themselves to be the servants of the Church. But many criticisms have come round-about to the board. Pastors scathingly denounce in conferences and preachers' meetings with no representative of the board to answer. The other day we received a mimeographed denunciation headed "To whom it may concern." How much better to write direct to the editor. Let each pastor take for granted that honest criticisms and suggestions are the reaction every board in the Church wants to have. At the present time the tone of criticisms for the Augsburg series has become much more appreciative. Given the time required to make changes, by the second quarter of 1946 the quarterlies should be what the Church wants. Current materials have to be in print many months ahead.

●

A story is told about an Indian named "Man Afraid of Nothing" who married a woman in Wyoming. Two weeks later, he was in town to find out how he could get his name changed.—Watchman-Examiner.

How to Start Scouting In Your Church

Brotherhoods interested in sponsoring Scouting are urged to get the excellent Manual of Procedures developed and released by the Lutheran Committee on Scouting entitled "Scouting in the Lutheran Church." It discusses in detail the whole subject of Scouting as it relates to the Church. It is an indispensable reference and can be secured free of charge from The Boy Scout Committee of The Brotherhood of The U.L.C.A., 62 East Garrison Street, Bethlehem, Pennsylvania.

Following a careful study of this manual you should get in touch with your nearest Local Council of Boy Scouts for further explanation and details on organization. They will be glad to send you an experienced Scout Official to help you get started. Do not hold back because you do not have an experienced man to be the Scoutmaster. Any man of good character who has an interest in boys and is willing to learn can qualify as a Scoutmaster in a short time. The Local Council will be glad to furnish literature and courses of study for the new scoutmaster as well for the Troop Committee. When considering the subject, the Brotherhood should consider the whole program of Scouting which includes Cubbing, Scouting, and Senior Scouting.

●

"Where are you going, my city maid?"
"To milk this moo-cow, sir," she said;
"I think you better try another,"
Said he, "That is the moo-cow's brother."

—Farm Journal.

●

Re-education

for Germany is a high-sounding word, but who knows just what it means or how it is to be done? Certainly German history must be rewritten and German philosophy revamped, but what ever new text books are published should be the work of Germans untainted by Nazism. Re-education must be from within. Just as German church life must be rebuilt from within. Any patronizing injection of foreign-made education will be bound to create resentment and defeat its own purpose. The trustworthy Germans must be discovered and backed to the limit in the effort to show Germany a future divorced from militarism, totalitarianism, and racism. That war does not pay, sensible Germans know now.

Mistress to applicant: "Have you any references?"

"Yes, madam, heaps of them?"

"Why did you not bring some of them with you?"

"Well, madam, the truth is they're like me photographs—none of them do me justice."—Baptist and Reflector.

●

Our Service Pastors

are doing a most important job, without benefit of chaplain rank. NLCNB sends out the following story:

When a young Seaman Second Class from Sacramento, Cal., learned from his parents that they had made a contribution to the Lutheran Service Center maintained at St. John's Lutheran Church of that city, he wrote them the following tribute to the work of the National Lutheran Council Service Commission, which the parents graciously are passing on to others who have aided, through Lutheran World Action funds, in the maintenance of these centers:

"That was so nice of you contributing to St. John's Lutheran Church Service Center. They do help the service men a lot for it is somewhere you can go and relax and enjoy yourself in a strange and new place. The Service Centers in Chicago operated by the city were very nice. They offered practically anything you could think of. They are quite elaborate, but I still think I have never enjoyed any center quite so much as the Lutheran Center in Spokane. It seemed the most homelike of them all."

●

A man approached a stand upon which questionable-looking fowls were offered for sale. "What will you sell them for?" he asked, of a shrewd, gray-bearded farmer.

"I sell them for profits," answered that individual.

"Is that so?" answered the customer, in feigned surprise. "I'm glad to know they are prophets. I took them for patriarchs." — The Watchman-Examiner.

●

As Dr. C. C. Stoughton

assumed his work as Stewardship Secretary, **Dr. Walter C. Langsam** becomes the new president of Wagner College. He is a distinguished educator, having served on the faculties of Union College and Columbia University. His work has been in the field of history and he has several texts to his credit. Lutheran men extended greetings and congratulations.

"Have you any extravagances?"

"Yes, I wear a tie under my beard."

—Watchman-Examiner.

●

"Wherever is lost

the consciousness that every man is an object of concern for us just because he is a man, civilization and morals are shaken and the advance to a fully developed inhumanity is only a question of time." Dr. E. E. Ryden, editor of *The Lutheran Companion,* uses this quotation from an unindentified source in a recent issue. He is concerned with pictures showing the ghastly details of executions of war criminals. He is rightly so. War criminals must be punished, but let us not feed a sadistic public with photos and detailed descriptions of gallows, awaiting coffins, and spectators "enjoying" a thrill. The by-products of war include the dulling of our senses to suffering and death. Let us get this terrible business over as quickly and quietly as possible. Forgiveness and mercy are still Christian virtues.

●

The Christian never thanks God and sighs.—Col. H. F. Phillips in Baptist Standard.

●

A radio discussion

was broadcast from London recently in which three English professors of political science took part. The question had to do with the future of political parties in Germany. All agreed that the Nazi party is out. It must not be allowed to live again. However two of the three professors felt that all political parties should be banned, or very carefully supervised for the present. They felt that Germany would have to prove herself capable of democratic government before freedom for political organization could be permitted. One of the professors felt that political organization should be encouraged. In Russian-dominated areas several parties are approved, though all leaning to the left and none farther to the right than the centerists. He believed that the only way they would learn democracy was by its practice. So he urged political organization now, even including rightists. The problem is a knotty one. Probably the responsibility for government in communities should first be handed over. On the basis of their conduct in smaller areas, political freedom on a larger scale will naturally come.

"I 'ear your old man's getting better after all, Mrs. 'Aris."

"Yes, dearie; and it's put me in a bit of a 'ole. I've sold all 'is clothes to pay for an 'ead-stone."—Christian Index.

●

The demand for universal military service
seems to be lessening in America. The typical Army attitude toward the release of men for critical industries, like mining, has not encouraged the average American to want a militarized nation. Being an arm-chair strategist, and a little dumb at that, we wonder how the Army is going to use all the 8,000,000 or more men in a one-front war. If they really need them, they should have them, but it looks like an over-supply to this editor. Large standing armies are a menace to democracy and peace-time conscription looks toward large armies. If new ideas from our research laboratories are welcomed and industry is developed with an eye to possible military use, it would seem that there would be other things we would need more than a uniform on every young man and a year or more of his life devoted to drill. Anyway let's wait till we have had peace for a while and then decide.

●

The reason we can hope to find God is that he is there, engaged all the time in finding us.—R. M. Jones.

●

Dr. F. Eppling Reinartz
has accepted the call to Holy Trinity, N. Y. City effective October 15th. He succeeds the popular Dr. Paul Scherer, who becomes professor of preaching at Union Seminary. Holy Trinity is fortunate in securing a versatile and devoted pastor and an eloquent preacher. This pulpit is one of the most important in the nation. But what will we do for a promotional secretary? This editor has constantly called upon Dr. Reinartz for assistance and never in vain. He has given promotion new meaning for the Church until the word has dignity and standing. His genius and devotion have moved the whole program of the whole Church forward. We must get the phone number of the Holy Trinity office. We are going to need it.

Dimchurch—"Do you think women prefer a husband who gives in to her, or the other sort?"

Bungwit—"What other sort?"

●

New Enthusiasts
for foreign missions will be found among the men who have served in the South Pacific. Here is an NLCNB story, typical of many:

A National Lutheran Council service pastor in a southern city visited a huge new Army hospital at one of the camps he served, talked with a lad, who lost a leg on an island in the South Pacific, and heard something which in these black days gives him hope for the future of the Japanese people.

The soldier reported that he was the last man in a platoon patrolling single file through a jungle pathway when a shrapnel burst caught him below the knee. Unaware, the others marched on while he sank silently to the ground wondering "what next?" He feared being found by the Japanese since he had heard much from his buddies concerning their treatment of those whom they encountered.

Sure enough, two Japs with upraised bayonets approached and hovered over him, and the soldier prayed audibly. One of the Japanese leaned down and in a stage whisper asked "You Christian?" When the soldier nodded, the Jap replied, "Okay! We Christian, too!" Whereupon the two Japs proceeded to make a crude bandage for the injured leg, carried the American gently through the jungle to a parallel path a number of yards away, which they expected the American patrol to use, and where the soldier was picked up by his own men some minutes later, the Japs meantime disappearing into the underbrush.

The lad, recovering in a hospital cot in America, told the service pastor he had been thanking God ever since for the work that Christian missionaries had done in Japan.

●

Christ outlasted the empire which crucified him nineteen centuries ago. He will outlast the dictators who defy him now.—R. W. Stockman.

●

The Herald
of St. John's Lutheran Church, Springfield, Illinois, came out in special edition in recognition of the 75th anniversary of the church. Rev. William W. Roth is the pastor and deserves unqualified credit for a beautiful piece of printing and an evidence of talent in publicity. We shall hope to reproduce at least two of the pictures. The booklet received favorable notice in one of the nationally known magazines. Congratulations to pastor and people.

They that know God will be humble; they that know themselves cannot be proud.—Flavel.

●

"Declaration of Dependence"
is the appropriate title given by President Speckman to the joint declaration of Lutheran lay leaders included in the Executive Secretary's Department. As a participant in this informal conference President Speckman called it "a most enjoyable and never-to-be-forgotten gathering. "We are awaiting," he writes, "the reaction throughout the Church, and then intend to call a larger group for the same purpose." Yes, the hope of unity is in our lay leadership.

●

New Testament love is not primarily mutual love, but sacrificial love.—Reinhold Niebuhr.

●

Pastor Augustus Hackmann
of Epiphany Lutheran Church, Baltimore, Md., preached a stirring sermon to his people on a vital subject "The Heritage of Our Children." His people though so well of it that it was published. He suggests happy memories, good habits, and lofty ideals as the heritage every child ought to have. Quoting from the first section:

The great Russian author, Feodor Dostoevski says: "There is nothing stronger and more wholesome than some good memory, especially a memory of childhood and home . . . Some good, sacred memory is perhaps the best education. If a man carries many such memories with him into life, he is safe to the end of his days. If one has only a single good memory left in one's heart, even that may sometime be the means of saving one's soul. That one memory may keep one from great evil."

The most important thing about any home is not its furnishings, but its atmosphere. That was the secret of Jesus' home. To the external eye it wasn't much of home. It was only a one room house. In it there were at least seven children. Under the combined Roman and Jewish taxation, the family must have been cruelly poor. When Jesus said that two sparrows were sold for a farthing, perhaps he was remembering the hungry little toddlers in His childhood home. When He spoke of the patching of cloth, He was probably recalling how He had watched His toiling mother sew many and many a patch. But in spite of its extreme poverty, the memory which Jesus had of that Nazareth home is best revealed in the fact that He pictured the Kingdom of Heaven as a home full of happy children, which no one might enter except as a little child.

Guest Contributions

Presidential Message . . .

Query: *Is there any valid reason why Lutherans the world over should not become better acquainted with each other?*

Answer: *No.*

Query: *How may Lutherans become better acquainted with each other?*

Answer: *By meeting face to face in true Christian Fellowship and Cooperative effort.*

L. F. Speckman

Philanthropy . . .

From Circular Letter No. 298
Chief Chaplain Miller

A chaplain writes of a project sponsored by his unit for the education of a native boy. "Bill is an Indonesian boy whose parents came from Manado in the Celebes Islands. Bill's parents and himself were put in the native labor camp by the Japanese . . . 'All fine for two years,' Bill says in his newly acquired English, 'then Japanese learn my father for Dutch. After that, very bad. No food. Baby died, girls died, mother died, father died—no food. Japs mean to me. They knock me down, smack me.' Bill's father had been working for the Dutch underground all the time the Japanese had been trusting him. When they found out the truth they preferred to punish him slowly rather than kill him at once . . .

"Not quite fifteen years old at the time, Bill managed to escape to the jungle and there he lived for several months, keeping alive by eating jungle growths and animals. He was about at the end of his way, starved, suffering from beri-beri, malaria, pneumonia, jungle rot and other jungle diseases when he was rescued by an American patrol and brought to an American hospital at a base many miles from Manokwari . . . Convalescing soldiers found recreation in teaching Bill to speak English, and found him a ready student. Soon he was using crutches to go from ward to ward. His ready smile, his complete admiration of the Americans who had saved his life, and his native songs sung to his own accompaniment on a Special Service guitar, made him the most popular figure at the hospital. Unspoiled by the attention received, but impressed by the kindness and good will of his American doctors, Bill began to tell his friends that he wanted to go to America, study to be a doctor and come back to his people to save their lives, even as his had been saved . . . To date the GI Missionary Committee has assured Bill of an education. If sufficient funds come in, they hope to send him to America. Otherwise he will go to Australia or wait two or three years until the schools in Java are opened again."

●

Professor Albert G. Rights

Problems involved in proof reading led to a very happy solution for the editor in the acceptance of this task by one well qualified. On the invitation of the editor Prof. Rights furnished the life-story that follows. He has been a most cooperative aid for several months and the improvement in LUTHERAN MEN *is easily marked.*

I graduated from the University of Maine in 1927 with an A.B. degree in English. During my undergraduate days I specialized in journalism and dramatics. Immediately upon leaving the university, I joined the Lakewood Theatre Corporation in Skowhegan, Maine as a technical assistant. I was employed here for seven consecutive summers in various positions as stage manager and technical director. During the winter seasons I worked in theatrical work in New York with Norman Bel Geddes as technical assistant in several major productions, such as **Hamlet** and **Lysistrata.**

During the early part of the depresion I returned to school and undertook graduate work at Harvard in the drama. Completing the requirements for the master's degree (A.M. in English) I turned to teaching of the drama with special emphasis on the production of effective plays. Finally I was brought to Lehigh University for the explicit purpose of building the dramatic workshop. The emphasis for such work required some changes in my special field and in recent years I have been doing graduate study in the field of Speech at the University of Wisconsin.

Throughout these years the problems of editing, publicizing, and arranging material for printers have been thrown into my lap, but specifically my work in journalism is a war-time product. When Prof. Wallace Biggs, professor of journalism, left Lehigh University on leave of absence several years ago I was asked to substitute for him. This substitution is continuing at this present moment, but I find the teaching and guiding of young students through their early attempts at journalistic writing an exhilarating business.

My experience with the many variations of techniques in the way editors and printers meet their difficulties is quite limited, but my belief is that numerous misunderstandings exist between them. That is how I came in the scene for LUTHERAN MEN. I hope that I could be of some help to your editor and Mr. Schaeffer, the publisher, in smoothing out these trouble spots.

●

I Ask You?

Dear Editor:

Who is a member of the church?

This is an age-old query. Around many a church board table, on endless occasions, the question has been put. Officialdom in our church has worked over the problem; and, in the model constitution for congregations prepared for us and now in use quite generally (with local congregational augmenting and amending), we have a statement on 'membership' which gives a measure of satisfaction. And yet, as we sat down the other evening with our constitution before us,

and with our membership committee's initial report to us concerning some studies they have been making in our own membership lists placed before us on the table, we found ourselves right back in the same old spot at adjournment time; **who is a member of the church?**

We can divide our enrolled members into various categories, and we are doing that for purposes of study and to the end that some 'evangelizing' may emerge. These categories lined up in this wise:

a) **non-member adherents.** Most of these hold to a membership in another church, perhaps for reasons of family sentiment or some other sentimental loyalty, but carry on active relationship with our congregation in society activities, in financial support, and oftimes 'communing" at our altar.

b) **the 'once a member, always a member' group.** If a religious census is taken, they claim this as their church. They were confirmed here in 1917 or 1928 or 1941, or once-upon-a-time. It is their church when, in times of emergency, they need it; but, as for attending the services or enjoying the privilege of the sacrament or giving any financial support to the church's work, they are never interested. Usually they are terribly injured if their membership is questioned or their obligations placed before them. But to them, remember, they are members. It is a long list.

c) **the 'Easter Duty' members.** These just get in under the wire! In Holy Week, they say 'I always do my Easter Duty' and that consists of taking the Lord's Supper on Holy Thursday evening plus the placing of an anonymous contribution on the offering plate. 'Communing Membership' is easy; and, on the basis of traditional Lutheran standards, allows for a lot of claims on the communicant's part.

d) **financial supporters.** Quite a few, we find, take no advantage of spiritual privileges but they 'give of their substance' in support of the church's work. Many of these are not communicants. Many give very generously. They believe that the church is important; it deserves their financial assistance.

e) **commune once—give once.** Does the word 'regularly' have any demand on our members? And what does 'regularly' mean? This group come to the Table of the Lord once in the year and, at that time or perhaps at the end of the year, write out the customary check; they are members in good standing. That's really very easy, too!

f) **the active-in-full.** They commune regularly; attend the worship services regularly; give regularly, week-by-week, on both sides of the duplex. These carry and bear. It is my guess that, of the 1,257,924 confirmed members in the United Lutheran Church, less than 33% are active-in-full.

Who is a member of the church? What does **'in good standing'** mean? The congregation, doctor—in spite of its Lutheran autonomy—is finding it difficult to answer these questions. I recommend that, for the good of the church and for the 'authoritative guidance' of pastors and church councils, the Executive Board of the ULCA define with all possible clarity and definiteness **'membership in good standing in a congregation of the United Lutheran Church!'**

Respectfully,

Quid Habeas.

For Naval Air Center Units

This beautiful little church was built on the Admiralty Islands under direction of Chaplain F. T. Lokensgard, Lt. UCNR of the Norwegian Lutheran Church. The frame was made by the versatile Seabees and the roof is the work of Melanesian natives. Chaplain Lokensgard travels by plane, speedboat and barge to other preaching points in his "parish." He is shown preaching to his people in the upper photo.

Letterally Yours

Bible Lexicography

By Rev. Roger G. Imhoff

A SLUGGARD . . .

is void of understanding,
causeth shame,
is a great waster,
shall be under tribute,
his way is as a hedge of thorns,
shall turn on his bed as a door on hinges,
is wise in his own conceits,
shall beg in harvest,
becometh poor.

●

"Of Great Interest—to Me"

One Hundred and Forty-first Naval Construction Battalion
11 July 1945

Dear Editor:

In compliance with the Postmaster General's Order No. 24851, dated May 1, 1945, I am hereby requesting the mailing of copies of the "LUTHERAN MEN."

Your paper is of great interest to me and is passed on to Lutheran men in the unit to which I am attached.

Thanking you for your service to the Chaplains, I am,

Sincerely yours,
George J. Grewenow,
Chaplain, USNR

You are indebted to our generous contributors to the Chaplains' Subscription Fund, Chaplain Grewenow. Your letter will be the finest possible return to them for their gifts.—Ed.

●

An Opportunity

Navy Department
Bureau of Navy Personnel
Washington 25, D. C.
19 July 1945

Reverend and Dear Sir:

Your cooperation in furnishing news about Navy Chaplains to your readers in the past has been deeply appreciated.

You and your readers may be interested to know that a motion picture about chaplains serving with the Navy, Marine Corps, and Coast Guard was released this month.

The Navy's program of indoctrination for chaplains is the theme for the film entitled "Navy Chaplain," and it is available for use by interested religious organizations and church groups.

Filmed on the campus of the College of William and Mary, Williamsburg, Virginia, and at a continental naval shore station, the film also combines pictures by combat photographers of chaplains at work overseas.

The film may be secured by writing to the Chaplains' Division, Bureau of Naval Personnel, Navy Department, Washington, D. C., or to the nearest Office of Naval Officer Procurement. The sixteen millimeter sound film is non-sectarian and is suitable for use by religious organizations of all faiths. The film is seventeen minutes in length.

Cordially,
W. N. Thomas
Chief of Chaplains
Rear Admiral, ChC, USN

Here is an opportunity for your program committee.—Ed.

●

OMITTED

Greeting his pupils, the master asked:
What would you learn of me?
And the reply came:
How shall we care for our bodies?
How shall we rear our children?
How shall we work together?
How shall we live with our fellowmen?
How shall we play?
For what end shall we live?—
And the teacher pondered these words,
And sorrow was in his heart,
For his own learning touched not these things.

—Anon.

●

Rally Huge Success

Twin City Council of Lutheran Brotherhoods
St. Marks, St. Johns, St. Peters and St. Matthews Brotherhoods
in one team pulling together for the the good of all.
Kitchener, Ontario
83 Benton St.
July 20th, 1945

Dear Editor:

I take it for granted that you probably have read the report of our annual outdoor Lutheran Rally in the *Canada Lutheran.*

Notwithstanding that it was a very hot day and that the service had to commence at an early hour so that we could take advantage of an across Canada hook-up over the Canadian Broadcasting Corporation stations there was a splendid gathering of worshippers—larger than at any previous rally.

All the ministers of the local congregations took a part in the service. Members from the four choirs were massed in one choir under the choir master of St. Johns (Waterloo, Ont.) Church, and acceptably presented two anthems. A well rendered solo part and an exceptionally well played offertory number by the piano accompanist featured the program. Then in addition to this we had Dr. Blackwelder with us **in person** to deliver a wonderful sermon.

It is no wonder the Broadcasting Corporation's Talks and Public Service man took me aside after the conclusion of the service and expressed himself as delighted with our contribution to their regular "Religious Period" hour.

We reached a new peak in the offering too! The surplus is going to the maintenance fund of the Synodical Camp for boys and girls some twenty miles outside Kitchener.

Sorry to have missed getting this to you earlier.

Armin M. Bitzer,
Secretary

Canadian Lutherans are loyal even in hot weather.—Ed.

●

More Bach?

Easton, Pennsylvania
July 17, 1945

Dear Editor:

Being at the General Aniline and Film Corporation laboratory at Easton has permitted me to sing with the Bethlehem Bach Choir for the last two years. You doubtless know of the Bach Festivals at the Lehigh Chapel every May. This brings me to the subject I wanted to write to you about.

This Sunday the bulletin of our St. John's Lutheran at Easton, Dr. Henry Cornehlsen, pastor, carried a picture of J. S. Bach and a full-page tribute to his church music. I remember a similar page being used on a bulletin at the Frederick Evangelical Lutheran some time ago. In the Lehigh Valley of Pennsylvania Bach is sure to attract attention. A number of us members of the St. John's choir on looking into the composer index of the Common Service Hymnal were surprised to find that Bach is not listed. We wonder why more Bach choral tunes have not been used in Lutheran hymns. Has Bach been given the credit he deserves for arranging tunes of others which in that way have found their way into our hymnal?

I thought you might like to pass along our comments to someone in the Church whom you know to be

interested in the Lutheran hymnal of the future—that is, if you think this is a good "cause."

Sincerely yours,
Everett Schildknecht

Perhaps Bach is better adapted for choir than for congregational singing. But let some one, better qualified answer this query.—Ed.

●

Good Brotherhood Publicity

The Brotherhood of the
United Evangelical Lutheran Synod
of North Carolina
July 23, 1945
Route No. 5

Lutheran Men
62 E. Garrison Street
Bethlehem, Pa.
Dear Sirs:

Enclosed you will find a story that we thought might be of sufficient interest to publish in your magazine. If so we will thank you to use it in the mean future.

Yours for More, Bigger and Better Brotherhoods.

Arthur E. Cross,
Director of Projects
and Publicity, North
Carolina Brotherhood.

N. C. State-wide Rally

Nearly 200 men of the North Carolina Lutheran Brotherhood met in St. Andrew's Lutheran Church, on Lenoir Rhyne college campus, Hickory, N. C. Sunday, July 22, at 3:30 p.m. in a state-wide Brotherhood Rally which marked the beginning of the "Church Workers' Week" at the college.

State President Zeb B. Trexler, of Concord, presided and the meeting opened with the hymn "Soldiers of Christ Arise."

Devotions were conducted by H. M. Arndt, president of the Western District Brotherhood, who read the 12th chapter of Romans.

The very beautiful and impressive solo "Prayer" by Guion, was rendered by Miss Helen Troutman.

State vice-president, Luther G. Bolick of Hickory, presented the speaker for the occasion, Dr. Oscar W. Carlson, director of Evangelism of the United Lutheran Church in America. Dr. Carlson read as a background for his remarks John 12:23-31. "We need to have our eyes and ears open," said Dr. Carlson, "in order that we may see and know God's will for us. Some said it had thundered; others said an angel spake; but Jesus said "it is the voice of my Father."

"Today is a day of revolution and confusion. Some are saying it is thunder, pay not attention to it. Others are saying political forces are on the March. Some say humanity is on the March, but it is up to each Christian to realize that through present day conditions the voice of God can be heard, and that Christians should stop and listen to this voice and revaluate our lives and atune them to God's will.

"A few days ago," the speaker said, "I was on top of one of the great mountains of eastern United States. By the use of binoculars you may get a magnificent view; but they must first be focused. So are our lives. To enjoy the utmost from God our lives must be focused on Him.

"There are three convictions that affect our every act," the speaker asserted; "that we are Christians, Lutherans, and Americans."

Christianity is a reciprocal relationship with The Maker. Man naturally longs for companionship. Having received so much for Him we should desire to give more back to Him. When we realize the magnitude of God's love, grace, and gift to us, we tremble when we see that the other figure is ourselves.

"We ought to go out and do our part to make God's great dream come true—the dream of a pure Christian Church after Christ's own fashion.

"America is too comfortable to get much spiritual good out of this war," the speaker continued. "When we realize that over 250 Lutheran pastors were either driven out of the Baltic States or put into concentration camps and some even tortured to death, and when we realize that in Germany, in spite of all oppression the Lutheran faith is still alive."

"What do you think of your country?" Dr. Carlson asked. "Many of our fore-fathers came to America for economic reasons but also many came for religious freedom." President Truman recently said to our boys in Europe, "We have fought not for one foot of territory but to make men free! Let us so live that the freedom we enjoy will influence and seep out to other nations through statesmen and missionaries. Then like David of old, because good has been in our hearts God may say 'You have done well'!"

The president announced that E. M. Henning of Albemarle had been selected state director of Boy Scout Activities and Z. B. Trexler as director of Evangelism.

The meeting was concluded by the singing of the hymn "May We Thy Precepts Lord Fulfill" and the benediction by Dr. Frank P. Cauble, pastor of the host church.

We are training some good publicity-men in the Brotherhood. Thank you, Brother Cross.—Ed.

●

A "Near Miss"?

June 28, 1945

Dear Editor:

I have watched with great interest all the articles published on Juvenile Delinquency in your most interesting magazine LUTHERAN MEN. Your June issue brought us the three and one-third column long letter on "The Church and the Juvenile Delinquent" by Director John Edgar Hoover, which was a "near miss." It was the nearest approach to the whole solution. It suggests the cause, the cure, and the prevention. If I did not know better I would think that he was a member of the Central Conference Brotherhood of the Lutheran Church in the South Carolina Synod.

At a Brotherhood banquet, sponsored by the Central Conference Brotherhood for the South Carolina Synod and President Franklin Clark Fry, D.D., on February 7, 1945, the Central Conference Brotherhood authorized the appointment of a committee on juvenile delinquency. Judge A. W. Holman was appointed temporary chairman of the committee. Some members of the committee attended a regular Sunday morning service in every church in the Central Conference and found that every man who was carried to church while he was a baby was there at that regular Sunday morning service.

Some authorities are of the opinion that a normal child attains 50% of the knowledge of the average person up to an approximate age of three years, 75% at the age of seven years. If all the mothers knew that bringing her baby to church every Sunday would save him from being listed among the juvenile delinquents she would be right there in the church with her baby every Sunday. The Lutheran church has the best preachers in the world, the best leaders and the best teachers that the country can afford. This committee on "youth work" (juvenile delinquency) is promoting a movement to bring to and keep in the church all children from infancy to confirmation age, so our leaders, teachers, and pastors will so instill in their hearts and minds so great a part of that 75% knowledge they get before that age and thereby defeat juvenile delinquency 99%. If the baby cries in church that is better than the 'teen age boy crying in juvenile court. If the baby embarrasses mother in church that is better than later embarrassing her in juvenile court. Topic—"THE CHURCH AND NO JUVENILE DELINQUENT."

B. T. Bodie, President of
the Central Conference
Brotherhood of the
South Carolina Synod.

Thank you, President Bodie, for such useful comments, we want to pass them on to the rest of the brothers.—Ed.

●

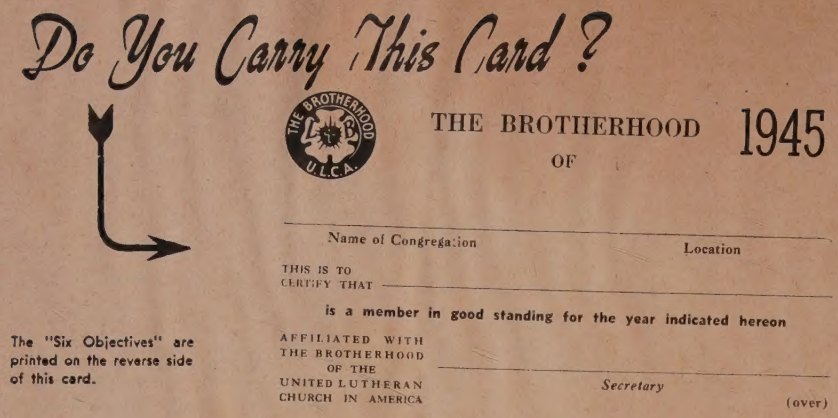
A Good Listener

225 Washington Blvd.
Oak Park, Ill.
July 11, 1945

Dear Editor:

I cannot resist reporting for your consideration a recent sermon delivered by Dr. A. M. Knudsen before our congregation at the Lutheran Church of the Good Shepherd here in Oak Park. Dr. Knudsen was serving as supply pastor at the time and spoke on the subject, "The Man Within."

So inspirational was this sermon, and so widespread was the favorable reaction to it, that I wrote down a short summary of the main thought and discussed it later with the speaker, who approved it and entered into an extended discussion with me of this basic thought and related ideas. I am taking the liberty of attaching a sheet bearing this summary,


Do You Carry This Card?
THE BROTHERHOOD
OF
1945
Name of Congregation
Location
THIS IS TO CERTIFY THAT
is a member in good standing for the year indicated hereon
AFFILIATED WITH THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA
Secretary
(over)
The "Six Objectives" are printed on the reverse side of this card.
We believe you will be proud to carry this card indicating you are a member of an ACTIVE Christian men's organization. These individual membership cards are supplied free of charge to each congregational Brotherhood affiliated with The Brotherhood of The United Lutheran Church in America.
Your returning Service Men rightfully expect a virile men's group to welcome them back to their church. Write to Brotherhood Headquarters for information to organize a Brotherhood in your congregation and help to realize our goal . . . . . "A Brotherhood in every Church, and every man a member."
The Brotherhood of The United Lutheran Church in America
Headquarters — 62 East Garrison Street, Bethlehem, Pa.
Earle W. Bader, Executive Secretary

which I sincerely believe constitutes a sermonette worthy of passing along to your readers.

You will note that while the theme has been presented before, it bears repeating, since it has such a wide application to all matters of personal, national and world problems. It would be a wonderful thing if this concept could permeate all our thinking and be applied to the solution of problems bearing on human affairs. This is seen better if we substitute the name of a group or nation for the personal element in the summary. The thought shows the practical nature of our religion and illustrates the simplicity and yet the all-inclusiveness of the Gospel of Jesus, who is too often not understood because of our failure to reduce His teaching to the simplicity which is its greatest strength.

Most sincerely yours,
E. J. Bracken

●

The Man Within

Many people actually want to sin but refrain because of fear of being found out by those who know them. They take credit for being good people, when all they deserve credit for is good behavior. Mere behavior is judged by outward standards that are man-made, whereas genuine goodness is judged only by God, Who looks to the heart. A person is good only insofar as his inner self is good; and good behavior, a by-product of goodness, is inevitable in the life of a person who is truly good. When we strive for good behavior while harboring impure thoughts and desires we focus our lives only on man and get out of touch with God, and are therefore creating an inward strife that prohibits contentment and real happiness. Herein lies the very practical nature of true religion.

Would that there were listeners like you, Brother Bracken, in every congregation.—Ed.

●

Improved With Age!

On request of Pastor Richard C. Klick of Immanuel Church, Philadelphia, Dr. M. J. Bieber, one of the Brotherhood's most consistent boosters, wrote the following letter. His enthusiasm and success in establishing missions denies the number of his years. His latest mission has just been organized at Firecrest, Washington.

Dear Pastor Klick:

Greetings!

Mrs. Bieber's and my associations with the pastors and the members of Immanuel have always been a pleasure, a privilege and a benefit. Our prayers for Immanuel and our interest in her shall never cease.

It is therefore a great honor to be requested by the beloved pastor of Immanuel, (who with his esteemed wife trace parentage to distinguished ministerial families) to write a "brief survey of my life and work" for use in your valued paper—*The Little Cathedral*—So, here goes:—

1. *Education*

I never knew the day when I did not wish to be a minister, and my sainted mother encouraged me in my desire. The late Rev. J. J. Cressman, who served in St. John's Lutheran Church, Kutztown, Pa., 36 years, confirmed me and implanted in me the missionary spirit. (I preached his funeral sermon in 1913.) I entered this world in a farm house on December 13, 1862; was nurtured by Christian parents; had Christian school teachers. I attended the country school near our home, and later the model and the normal school, Kutztown, graduated from the latter in 1886 and spoke the valedictory; I taught school six years. I entered the sophomore class, Muhlenberg College, Allentown, Pa., 1888, and graduated in 1891, again speaking the valedictory. I took my seminary course at Mt. Airy, graduating in 1894 and spoke at the graduating services.

2. *Early Ministry*

Ordained June 5, 1894, a half century ago, in St. Johannes Church, Philadelphia, I became a member of the Pennsylvania Ministerium. Our Seminary Class was small, (9); there were a number of vacancies. I, therefore, had six invitations to consider calls, and I took the first one, the least lucrative, becoming pastor of Trinity, Mt. Joy, Pa., June, 1894. During my three years' pastorate, the congregation became self-supporting (It had been a mission for 28 years); a stone church was erected practically free of debt. A missionary society and a Luther League were organized; and I assisted in the organization of the Pennsylvania State Luther League at Harrisburg, October, 1894.

In June, 1894, I accepted a call to Redeemer Church, Binghamton, N. Y. During my seven years' pastorate, the $7000 debt was paid off; Trinity, Elmira, and Atonement, Oneonta, were organized; assisted in organizing the New York and New England Synod; and married Miss Bertha Manning, September 7, 1898.

3. *Home Missionary*

Receiving a call from the home mission board of the General Council as eastern field missionary we "took to the road" in 1904, 40 years ago, and we are still "traveling."

We organized and developed 11 congregations in Canada from Halifax to Winnipeg (1907-'17) (and during 1906 Hartford and New Britain, Connecticut), organized the Canada Luther League in Galt, 1908; the Synod of Central Canada, 1909, in Hamilton; the Waterloo Seminary and Church School, 1911; the Seminary Women's Auxiliary, 1912; the Women's Missionary Society of Can-

ada, 1913; and the *Canada Lutheran*, 1910. I was elected the synod's first president. In June, 1913, Mrs. Bieber and I visited Europe.

After spending two years in Winnipeg I became the first missionary superintendent of the Northwest Synod, 1919-27, and in addition to organizing and developing congregations, I assisted in founding Northwestern Seminary, 1921, and developing it financially, as well as raising funds for congregations to pay debts and build churches including the University Church, Luther Memorial, Madison, Wis.

4. *Financial Agent*

From 1927-1932 I was the financial secretary of the Pacific Seminary at Seattle, with the United States as my field, and Philadelphia, my headquarters. (It was then that we became identified with Immanuel.) During 1934 I was connected with the Lutheran Service Bureau and raised money for several congregations. During 1935-37 I was financial agent for Mt. Airy Seminary; and since 1937 have been board missionary for the Board of American Missions, ULCA.

By the grace of God I have been able to organize and develop 33 congregations during the past 40 years, help organize synods and seminaries, raise almost one million dollars for the extension of His Kingdom and direct innumerable souls to Christ. Mrs. Bieber and I are well, busy, happy. To God be all the Glory!

Thankfully,
Milton J Bieber.

Pastor Klick's Note: From Dr. Bieber's simple and humble description of a phenomenally full and fruitful life, the reader will gain a fair appreciation of the place which Dr. Bieber assumes in the growth of the Lutheran Church in America. It is of great satisfaction to his many friends, that a biography of Dr. Bieber's life is in the process of compilation by the Rev. Titus Scholl of Philadelphia.

Immanuel takes a personal pride in the distinguished work of Dr. Bieber, in the fact that he is a one-time member and an all-time friend of our parish. Various groups of our parish have repeatedly assisted his mission parishes with gifts. ..We pray God's continued blessings upon him, his wife, and their unique ministry in Christ!

●

Christian Stewardship Stamp Comments

The theme is most appropriate and the message carried on the stamp if used as intended should create greater stewardship consciousness throughout the Church.

Zeb B. Trexler, President,
North Carolina Synodical
Brotherhood.

I want to assure you that it makes me happy to assist you in this effort, and I pray God our U.L.C.A. Brotherhood may grow more influential each day with genuine Christian example in a world that is so full of darkness. With every good wish for your continued strength to advance our cause, I remain

Cordially yours,
George S. Christman,
Kutztown, Pa.

Glad to see that you are stressing stewardship. Perhaps the word "stewardship" might have been used. I believe our Lutheran people need to familiarize themselves with the word and to use it. Dollar inclosed for the stamps.

Rev. Luther L. Hare,
Chairman, Stewardship
Committee, Maryland
Synod.

Enclosed you will find a check for the Brotherhood stamps I received. I hope your plan for the promotion of the Brotherhood will be successful. With a prayer for God's blessing on your work.

Rev. Harold A. Ahalt,
Watsontown, Pa.

I do hope and pray that the sale of these stamps will strengthen the program of Christian Stewardship and the work of the church.

Andrew D. Getchun,
Glenolden, Pa.

Enclosed in check for stamps received in mail. They are very attractive and I shall be glad to use them.

Warren S. Kramer,
Lansdale, Pa.

"Find check for $3.00 for stamps received. Think they are beautiful and hope that they will serve the purpose for which they are intended."

Fred S. Walter, President,
Midwest Synodical
Brotherhood.

●

The Christian Soldier's Hymn

The Christian Soldier's Hymn

Jesus, Captain of my Soul,
Let me take a soldier's role
I would join Thy host of life;
In Thy ranks, I'll ever fight,
Till life's battle all is done,
And the field for Thee is won.

Supply Thou my every need;
Thy commands, I will all heed.
While Thy orders I obey.
Hear me as I fight and pray;
When into the fight I go,
Give me grace to meet the foe.

Dress me in Thine armor, Lord,
It shall be my rich reward.
Arm me with Thy mighty sword,
Conquer with Thy Holy Word.
Issue me faith for a shield,
Lest to Satan's darts I yield.

Thy helmet of salvation
Will assure the victory won;
Righteousness to clothe my breast,
Girded with Thy truthfulness,
Swift I'll bring the news of peace,
With Thy sandles on my feet.

Jesus, Captain of my Soul,
When the battle all is done
And the glorious victory's won.
May I hear Thee say, "Well done,
Thou hast fought the goodly fight,
Enter to Eternal life." Amen.

Chaplain Luther L. Swygert.

The lyrics for the above hymn were composed by our own Chaplain Swygert. Inspiration for the work was received during the preparation of a sermon on the topic, "The Christian Soldier," while the unit was stationed at Sansapor, New Guinea. Scriptural background for the poem is that of Ephesians 6:10-18.

After the poem had been set to music by Cpl. Lovseth, Chaplain Swygert's assistant, and mimeographed copies were made, the hymn has been used during services in New Guinea and here on Luzon. Many of the copies were sent home to parents, pastors, and friends. Later, reports were received that the hymn has been used in home congregations as choir numbers, and in several instances it has been featured in memorial services for Army personnel. Some pastors have sent copies to service personnel of their congregation.

The hymn was first published in *"The Sightseer"* a regimental newspaper. It was also printed with the above comments by the editor of the *S. C. Lutheran*, Rev. H. S. Peatrea, D. D.

●

"Refreshing"

Dear Editor:

Looking back over my thirty-two months service overseas with the Army and the Air Force I am moved to express to you my appreciation of "LUTHERAN MEN."

It came quite regularly and was read with interest. At our monthly Lutheran services we passed it on, with other Lutheran church publications, and it was usually read by several others than myself.

Dr. Traver's comments and humor were refreshing, and the paper as a whole kept us informed of men's activities in the church.

Sincerely yours,
H. E. Knies, Chaplain
631 N. Saint Elmo St.
Allentown, Pa.

Letters like yours, Chaplain Knies, help make editorial life worth living.—Ed.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Parish Education

The topic for the month—**"Reaching All For Christian Education"** is explained in the following aims: To enable men to realize (1) the fact and meaning of lowered church school enrollment; (2) that the situation may be remedied; (3) that the unreached persons have to be found; (4) that ways must be found to enlist the unenrolled; (5) that enrolling these children, young people and adults will require personal effort; (6) that an appealing, sound educational program will be necessary to hold and help them.

The four-fold program of the Brotherhood — **Worship, Education, Fellowship** and **Service** places Christian Education second only to Worship, and explains why the Brotherhood has always recognized its responsibility as an educational agency. We are happy to assist the Parish and Church School Board in helping the congregations get their educational programs planned and put into operation in the most efficient manner.

We are indebted to the Parish and Church School Board and its able staff of writers for the splendid topics in LUTHERAN MEN. These topics are bringing rich benefits to thousands of brotherhood members monthly. The use of these topics make it unnecessary to procure "outside" speakers for your meetings. Your members conduct their own presentation and develop their latent lay leadership which is one of the greatest needs in the Church today.

You are invited to write for free copies of "The Brotherhood and Christian Education" tract containing valuable suggestions to help your brotherhood plan for themselves an educational program that will result in a balanced intellectual, social and spiritual growth.

Brotherhood Sunday, Oct. 21st

Sunday, October 21st will be an important day for the laymen of the Lutheran Churches in the United States and Canada. The Third Sunday in October brings to the men of the Lutheran Church the greatest promotional opportunity of the entire Church Year. Coupled with this opportunity comes the challenge to accept the responsibility of arranging an interesting and profitable program.

We believe every pastor will recognize the 27th Anniversary Service as an opportunity to awaken the latent manpower of the congregation. In assigning a portion of one of the regular services of Worship, the local brotherhood will be inspired to greater loyalty. Only with the pastor's cooperation will permanent good come out of this effort. No one will question the value of Men's Rally Sunday as it provides the impetus to awaken dormant laymen from their lethargy, and offers a valid reason for visiting those who are indifferent or irregular in church attendance.

The Brotherhood Sunday Service should be the time to urge our men to a fuller degree of stewardship in placing themselves and their means at the disposal of the church. With the "Every Member Visitation" looming ahead, it is impossible to evaluate the benefits that this opportunity affords.

●

Stewardship Stamps Provide Theme

The **Christian Stewardship** Stamps based on the Brotherhood's Sixth Objective provide the theme for the Brotherhood Sunday Services. **"Every Congregation Geared to the Church's Whole Work—(a) Missions—(b) Education—(c) Merciful Works."**

The 1945 Brotherhood Sunday Packets containing Brotherhood Sunday Bulletin and Program Suggestions, Serman Outline, several Brotherhood tracts, Merchandise Order Blank and Poster for your Church will be ready for mailing on September 10th. We believe you will find this year's material even more attractive and helpful than in former years.

The pastor and the president of the brotherhood should act promptly in arranging a suitable program, and inviting the speakers for your Brotherhood Sunday Service.

The responsibility of the Christian home in preserving the morals of the nation is universally recognized. The Christian family can only survive where God-fearing parents bring their children to Sunday School and Church Worship.

The ties between the Church and the Christian home are seriously threatened by our war-time conditions. The need for strengthening this vital relationship has been recognized by the Committee of Executive Secretaries and became the promotional objective of the U.L.C.A. during the past year.

May we respectfully suggest that in the event of your congregation has not reached its LUTHERAN WORLD ACTION quota, this matter be frankly presented to your laymen at the Brotherhood Sunday Service.

●

Federation to Meet in Cleveland, O., Nov. 10-11

The Governing Board of The American Federation of Lutheran Brotherhoods has approved plans for a streamlined convention on November 10-11 in Cleveland, Ohio.

The program calls for separate meetings of the executive committees of the Lutheran Brotherhoods affiliated with the American Federation of Lutheran Brotherhoods, on Saturday, November 10th. A Fellowship Banquet to be held on the same evening will be addressed by Mr. E. J. Gallmeyer, Fort Wayne, Indiana, president of the Lutheran Laymen's League of the Synodical Conference (Missouri Synod). On Sunday, November 11th, which is the 27th Anniversary of the organization of the U.L.C.A. Brotherhood, the delegates will attend Worship services in the morning. The delegates will then convene for an afternoon session of the American Federation of Lutheran Brotherhoods to which all members of the executive committees of the various groups will be accredited delegates.

Our U.L.C.A. Brotherhood Admin-

istrative Committee has given their approval to this program which will inaugurate a new era of unity and fellowship among the Lutheran Churchmen in America.

●

Lutheran Men in America

Aware of the rising spiritual needs throughout the world, fifteen men of three large Lutheran bodies, on their own initiative, met in Pittsburgh, July 14-15, 1945, and after careful examination of the world situation of Lutheranism, established a movement known as LUTHERAN MEN IN AMERICA, in order to intesify cooperative efforts among Lutherans.

The preamble adopted by these fifteen Lutheran men acknowledges the cooperative efforts made to date by Lutherans, and also emphasizes the urgent necessity of intensifying this cooperation. The aims, like the preamble, were accepted unanimously, and point the way to an expanding Lutheranism that can give increasing vitality and direction to Christianity.

The movement of LUTHERAN MEN IN AMERICA can be understood better by reading the **preamble** and **aims.**

"We, the undersigned, as individuals, members of three great Lutheran bodies, conscious of our responsibilities and privileges as members of the universal priesthood of believers; being fully and gratefully aware of the substantial results already obtained in cooperative efforts among all Lutheran bodies, especially in our Lutheran Service Centers the world over; and believing sincerely that these times require the constant cooperative efforts of the best that Lutherans can offer to combat a secularized nation and world, do hereby establish a movement to be known as LUTHERAN MEN IN AMERICA.

"The aims of LUTHERAN MEN IN AMERICA are:

1. To develop better understanding and fellowship among all Lutherans.

2. To help meet the great challenge which has come to all Christendom as the result of the world crisis arising out of the war.

3. To foster publicity looking toward a wider dissemination of the Christian philosophy of life.

4. To encourage local fellowship and cooperation among all Lutherans.

5. To encourage Christian education at all age levels.

"To accomplish the foregoing aims we pledge our mutual cooperation, hearts, minds, means, and invite all Lutheran men of like mind to subscribe to those aims and support this cooperative effort."

Elmer U. Berdahl	A.L. Conference
John W. Boehne, Jr.	Missouri
Einar G. Carlson	A.L. Conference
Dr. J. A. Christensen	A.L. Conference
W. C. Dickmeyer	Missouri
E. J. Gallmeyer	Missouri
H. H. Hackstedde	Missouri
C. M. Loesell	A.L. Conference
Eldon A. Muir	A.L. Conference
L. F. Speckman	U.L. Conference
F. C. Strodel	Missouri
S. F. Teleen	U.L.C.A.
H. W. Ungerer	U.L.C.A.
Robbin B. Wolf	U.L.C.A.
Wm. F. Zimmerman	U.L.C.A.

"Dated at Pittsburgh, Pa., this fifteenth day of July, 1945."

●

Supporting the Sunday School

The declining attendance in our Sunday Schools during recent years has given the Brotherhood members a challenging opportunity to promote its Fourth Objective—"Hold the Boys in the Church." Brother E. A. Anderson, Elgin, Illinois, treasurer of the Illinois Synod Brotherhood while addressing the Minneapolis convention had this to say about our responsibility to support the Sunday School:

"Train up a child in the way he should go; and when he is old, he will not depart from it." This is from the Bible, the sixth verse of the twenty-second chapter of Proverbs, the teachings of Solomon. Let us humble ourselves before our Lord and study our ways and needs of service, because by humility and the fear of the Lord are riches and honor and life. How true are the words that we should be serving youth to serve our nation. Each new generation must be won for Jesus Christ.

Statistics show that 96% of the conversions to Christianity are made before age twenty-five, so you can see the importance of teaching youth. Lutherans are doing a marvelous work in many instances and just as one illustration, do you know that one-third of the missionary work being done in the defense areas is being done by Lutherans?

Each day in every paper we read the casualty lists, but how about the invisible casualty list—the children of America—lost to Christ—because they are not being told of Christ. The invisible casualty list is our serious consideration.

Roger Babson says the greatest of all undeveloped natural resources are the brains of a little child, and 7,400 of these are born in the U. S. every day. The greatest opportunity lies in developing these unseen factors. Every school child has the potentialities of a Thomas Edison or a Henry Ford. Instead of a few there should be 100,000 of such men. This could be done through a spiritual awakening. Are you serving youth? Lutherans of America cannot talk defeatism. There is no time to wonder about the future unless we are doing something about the present. The children of today are the men and women of tomorrow. We cannot sit back and say I've done my part and leave the younger ones teach the youngsters. The Lord doesn't give us wisdom to store up and leave rot, but gives us talents to use so that the need will multiply.

We are proud to be Americans. We are proud to be Lutherans. Lutherans have had a greater part in the U.S. history than many realize — John Hanson, a Lutheran, was elected President of the United States in Congress assembled and served until Washington was inaugurated. Frederick Muhlenberg was the first speaker of the House of Representatives. We could go on and on with the names of Lutherans who have given to the development of our great U.S.A., but in the Lord's book is your name inscribed as having led more youngsters to Jesus Christ? How wonderful are the words of the Christian who said, "Because I was told of Jesus Christ, I cannot refuse to serve in teaching others of Jesus Christ."

●

Look at Your Address

Will you please check your name and address on the back cover of this issue. Many of our subscribers are moving to new locations, and under the stress of wartime conditions it is understandable that we are not always informed of their new addresses.

If your name is misspelled or the address is not properly given on our stencil, kindly mail us your corrected listing on U. S. Post Office Form 22-B, costing only a penny. Please help us make certain that your copy of LUTHERAN MEN will not be **delayed, lost** or **returned** for better address.

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.

The Brotherhood And Scouting

By George A. Eichler, Ph.D.

Mr. George A. Eichler, Ph.D. is a member of Zion Lutheran Brotherhood, Northampton, Pa. He is the energetic and highly esteemed Superintendent of Schools of that city and a past-president of the Ministerium of Pennsylvania Synodical Brotherhood. Doctor Eichler was recently appointed Director of the Ministerium of Pennsylvania Boy Scout Committee. His Scouting experience covers more than two decades of active Troop and Council activities. The Silver Beaver award for "Distinguished Service to Boyhood" was presented to him several years ago.—Ed.

Good boys are the only raw material out of which good men can be made. Scouting has had a long and distinguished record in helping boys to be better boys. It has given them a program of constructive activities, well suited to restless, growing boys.

Boys will be boys, we say by way of apology when active, adolescent boys get into mischief. Getting into trouble is not a natural tendency in boys as some people suppose, but a craving for activity is natural in all healthy boys. Here is where the Boy Scout Program fits into the picture.

All Lutheran men who have had experience in Scouting are happy that our Church has put its official stamp of approval upon Scouting. This should satisfy all conscientious pastors and laymen who may have doubts as to the place of Scouting within the Church. They are assured that Scouting brings nothing into the Church which the Church does not itself control. Scouting merely offers a time-tested program of boy activities which it bids the Church use as it sees fit. Scouting never supplants anything in any organization into which it enters. It merely supplements the boy activity program of the organization and makes it better, if properly directed. Scouting in itself is strictly non-sectarian. Each church makes it sectarian according to its own beliefs. This has worked well as is indicated by the fact that about one-half of all Scout Troops are sponsored by churches. Any group of responsible citizens may sponsor a troop but the most ideal sponsor in many respects is a church. It is like a large family. There are many common interests among the members which have been developed over a period of years. Scouts, Scouters and parents of Scouts meet regularly in church and thus have a natural opportunity to work cooperatively in the operation of the troop.

Appropriately, the Church has put the responsibility for the development of the Scouting program upon the Brotherhood, the official men's organization of the church. "To hold the boys in the Church" has been the fourth objective of the Brotherhood for many years. Not much that is concrete and definite has been done along this line because we did not have a suitable program which appealed to boys. The Scouting program has been constructed scientifically over a period of 35 years to fill this need. Every Brotherhood should be happy to grasp the opportunity to put the fourth objective into practical action. A Boy Scout Troop in every congregation should be our slogan.

Some Brotherhood men, inexperienced in Scouting, may still not be able to see clearly how Scouting will help to hold boys in the Church. They have heard that Scouts tie knots, study nature, go camping and take hikes, which they fear may take them away from the Church. Properly there is a lot of "outing" in "Sc-outing" but it must be remembered that all activities are carried on under the sponsorship of the Church. Futhermore they meet regularly in the Church and they do many a good turn for the Church. In a well-organized Church Troop the activities of the boys are integrated into the activities of the Church and the Church becomes a part of their lives. The **Pro Deo Et Patria** award made by the Lutheran Committee on Scouting outlines a series of religious requirements to parallel the Scouting requirements. Work toward this award is recommended as it assures definite religious training and service to the Church as the Scout advances in the regular ranks of Scouting.

The Church, through its sponsor, the Brotherhood, does many things for the boys. Hikes, camping, entertainments, etc. are made possible through the cooperation of the men of the Church. All this helps boys to feel kindly toward the Church. When boys see that the Church is making an honest effort to provide for their interests in a practical way they will stay in the Church and be happy in doing so. Besides, this is not a one-sided proposition. Men find much pleasure and satisfaction in this association with boys. Men are only older boys and still enjoy many of the activities which boys enjoy. Many men in middle life have found a new and refreshing experience in Scouting. They have found a good excuse to go hiking, camping, and in being a boy all over again. Scouting is as pleasant to men as to boys. Let's bridge the unnatural gap between boys and men. Let's get together for our mutual benefit and pleasure and get going on this matter of Scouting.

●

Opportunities for Those Participating in Scouting Activities to Attend Religious Services

The July issue of *Scouting*, the official publication of The Boy Scouts of America contains the following resolution relating to Scouting and Church attendance. This resolution should dispel any fears of pastors and parents that their scouts will be prevented from attending religious worship because of week-end scouting activities.

Resolved that the National Council reaffirm the policy adopted at its Twelfth Annual Meeting, to wit: "That the National Council records its disapproval of programs for week-end hikes or camps which preclude the attendance of Scouts from religious services, or which cause loss of

credits for the individual or Patrol or Troop, if the scout elects to remain at home to attend church."

Be it further resolved that the National Council urges that Local Councils plan meetings of scouters so as not to conflict with church attendance. If conditions make it expedient to have week-end scout meetings which conflict with church attendance, provision should be made for religious observance.

Be it further resolved that the National Council encourages Local Councils to cooperate with recognized religious leaders to make provision in advance for religious worship if groups of Scouts or Scouters in camp or engaged in other Council activities are unable to attend churches of their own faiths.

Additional Committees Appointed

We extend our congratulations and best wishes to the following brethren who have accepted appointments to serve on their Conference and Synodical Boy Scout Committees. These names are an addition to the previous lists reported in recent issues of LUTHERAN MEN.

Kansas

CHAIRMAN: Gerald Lee, 3623 Everett St., Kansas City, Kans.

Michigan

TEMORARY DIRECTOR: J. J. Paetznick, 808 Orchard Place, Jackson, Mich.

COMMITTEE: T. H. Gerstler, 516 Miner St., Ann Arbor, Mich.; S. Noton, 12790 Wade, Detroit 13, Mich.; Glen Towers, 2219 Lyons, Lansing, Mich.; J. C. Van Arnum, 8838 Central, Detroit 4, Mich.

New York

(New England Conference)

DIRECTOR: O. R. Brandenberger, 194 Otis St., Hartford, Conn.

COMMITTEE: Otto Kamens, Cook Ave., Meriden, Conn.; Ralph J. Wohlson, 175 Huntington Road, Bridgeport, Conn.; John Tiedman, 165 Read St., New Haven, Conn.; Henry Hesse, 446 Church St., New Britain, Conn.

(Western Conference)

COMMITTEE: Harold A. Tetamore, 174 Belcoda Drive, Rochester, N.Y.; Al Peters, 538 Doat St., Buffalo, N.Y. (Additional appointments will be made.)

North Carolina

DIRECTOR: E. M. Henning, Wiscassett Hosiery Mills, Albermarle, N.C.

COMMITTEE: Rev. George W. Phillips, Claremont, N. C.; W. K. Mauney, Jr., Kings Mountain, N. C.; W. B. Beaver, Albermarle, N C; Rev. Ernest Misenheimer, Rockwell, N. C.; E. I. Moak, City Hall, Durham, N. C.

Ministerium of Pennsylvania

(Allentown Conference)

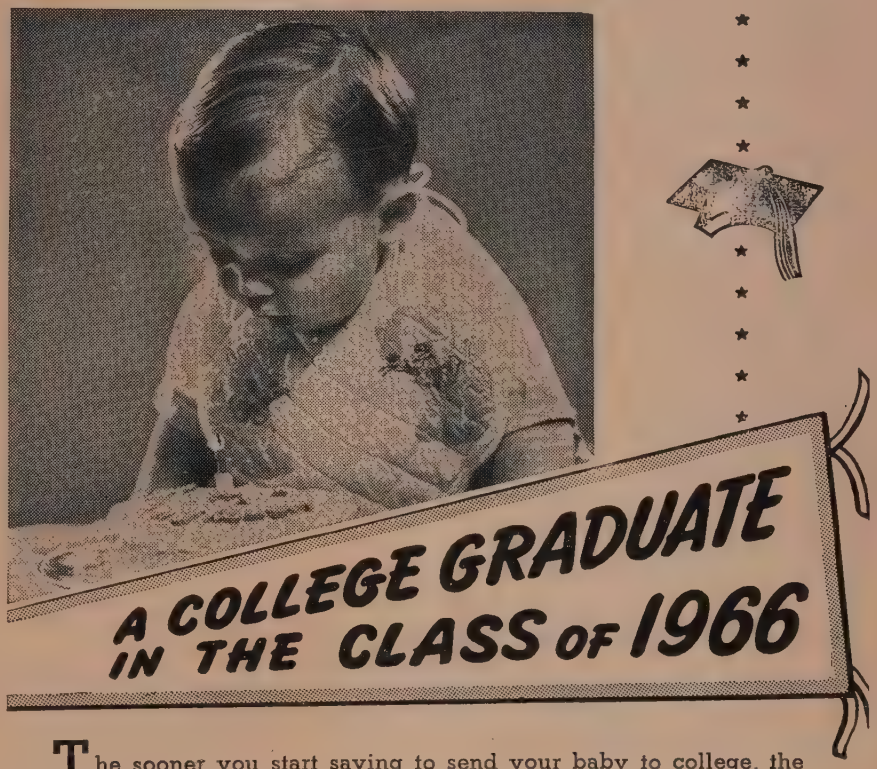
DIRECTOR: Merritt R. Mills, 1248 Maple St., Bethlehem, Pa.

COMMITTEE: Dr. George A. Eichler, 320 E. 10th St., Northampton, Pa.; Norman A. Piel, 319 Monroe St., Easton, Pa.; Walter J. Young, R. D. #1, Bethlehem, Pa.; Rev. Byron R. Stauffer, 136 Chestnut St., Hellertown, Pa.; Eldon L. Sterner, 627 N. Randolph St., Allentown Pa.

(Lancaster Conference)

DIRECTOR: Rev. Raymond K. Fetter 241 E. New St., Lancaster, Pa.

COMMITTEE: Rev. John R. Albright, Reamstown, Pa.; Arthur D. Heilman, 1324 Elm St., Lebanon, Pa.; Lloyd Sandvater, 512 Cherry St., Columbia, Pa.; Henry Fischer, 1178 Elm Ave., Lancaster, Pa.



The sooner you start saving to send your baby to college, the more sure you can be that your 18-year-old boy will have the money he will need to see him through.

With Lutheran Mutual Juvenile Policies you can start your children upon a program of thrift and financial security — with full insurance benefits — and provide funds for a College education or some other worth-while purpose.

Ask your nearest Lutheran Mutual representative for complete information about the Juvenile Policy Plan best suited to your family requirements.

LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA • Founded 1879

Please send me FREE copy of your new folder "Lutheran Children and Their Future."

Name .....
Address .....
City ..... State .....

A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

Lutheran Men in Bible Study Classes

● Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

An Open Forum . . .

By Earl S. Rudisill

We do not have any adult classes in our Sunday School. But some of us have been thinking about starting a mixed class with the purpose of making it a live group and trying to meet the actual needs of the adults involved. How could we get a good idea of what the actual interests and needs are?

The needs and interests of adults have been discovered in various churches and communities in different ways. Here are a few of them:

(1) Use an "interest-finder" such as the International Council of Religious Education issued several years ago. It is a list of questions or statements representing various interests. They should be given to a number of persons who you believe to be typical. Ask the people to check those which represent their own deepest interests and those which they believe correspond to the interests of a number of other persons. There should also be a place where people may write in questions and interests which do not appear on the printed form. They may even be given an extra sheet for this purpose. Let them have several days to think it over and mark the sheets.

(2) Let members of your committee interview a number of persons to get their direct expression of needs and interests. Records of these interviews should be kept, in order that their contributions may be utilized in building the program.

(3) Invite church members to write out suggestions and questions on slips and place them in a question box. Better results will be had, if they are told not to sign their names. Some do not want to be identified. Some folks have problems or questions which they believe rather stigmatize them. They believe no one else would have such a problem or ask such a question.

(4) Consult the International Council's Educational Bulletin No. 410 which presents a tentative program based on adult interests and needs.

(5) Talk over the problem with others who have had more experience in adult religious educational work. Start your program at the point of greatest interest. From time to time different questions may come to the top as most appealing.

If your investigations reveal the greatest interest centering around family life, social problems, or world problems, the first course ought to deal with that particular thing. If the first course proves appealing and worthwhile, the demands for the next choice will be pretty definite. A good start is therefore important.

Should a class have a name or a slogan?

If we can find a name or a slogan with appeal and dignity it will undoubtedly be of service in promoting the work of the class among outside people and in cementing the loyalty of those already enrolled. An old and hackneyed name or phrase will do little or no good. The name ought to be descriptive of the class, as far as possible, but not a phrase. The slogan ought to be a phrase with movement or action in it.

Name a committee on name and another on slogan. Let the committees welcome suggestions from class members, discuss them, and then submit their conclusions to the class at the business-study-social meeting. All will concur in the decision of the majority.

How many protestants are there in the territory of the United Lutheran Church? How many are enrolled in adult Sunday school classes?

In the United States and Canada there were in 1938 about 140,000,000 people, according to *The National Forum.* Fifty-nine per cent were adults,, 41 per cent children. On this basis there were 82,000,000 adults and 56,000,000 children.

Of the 82,000,000 adults 59 per cent or 48,000,000 were members of religious groups (Protestant, Catholic, or Jewish). Forty-one per cent were not members, that is 34,000,000.

Fifty-six per cent of the 48,000,000, or 27,000,000 were Protestants. Forty-four per cent or 21,000,000 were members of other groups. Of these about 6 per cent were members of adult Sunday school classes.

Why have Sunday school enrollment and attendance been going down for a number of years? What is being done to reverse the trend?

Numerous causes contribute to the decline in Sunday school enrollment and attendance. No one reason can be given for the condition. Among these causes are the following: (1) The fact that there are less children of Sunday school age, due to the lower birthrate which prevailed before the war; (2) the going of so many young men and women into the services; (3) the disorganization of families which has resulted from migration for war industry employment; (4) the employment of so many mothers of smaller children; (5) the lowered moral-spiritual tone which has resulted from war and preparation for war; (6) the strong secularistic spirit which has been increasing in America; (7) the fact of poor home co-operation with the Sunday schools; and (8) a feeling on the part of some that Sunday schools are not doing as effective a job of teaching religion as they should.

Few people are interested in enrollment for the sake of boasting about large enrollment. But every worthy Sunday school and church leader is concerned about reaching children, young people, and adults with spiritual guidance and education. We know that over the country only about one-half the boys and girls and young people are in the Sunday schools. We ought to take religious censuses in all communities and discover where and who the persons are who are not receiving instruction. The proportion of uninstructed adults is much larger than that of the younger ages. Having listed them carefully, we ought to go out and visit them repeatedly in a friendly, tactful way and try to bring them in our classes. If one team of visitors does not succeed another should try. This should not be given up until large success is attained.

Christian Stewardship . . .

St. Paul and Stewardship, II.

By Paul L. Keil

In our last article we investigated chiefly the theoretical basis of Paul's work in the field of stewardship. This month we wish to see some of the more practical aspects of Paul's stewardship. In his letters Paul gave many specific directions to his fellow Christians on the application of stewardship to life. Paul was certain that part of a Christian's stewardship lies in the direction of helping weaker brothers.

Paul always favored admonition and instruction (Col. 13:16 and Rom. 15:14), but censorious criticism was condemned (I Cor. 4:1-5). Revenge was not to be practiced (I Thess. 5:15):

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

A forgiving spirit was to be used to overcome evil (Rom. 12:21).

Paul rebuked his followers at Corinth for taking fellow Christians into court. The trouble was that those who took their fellow Christians to court were motivated by revenge, not love (I Cor. 617). A bond of fellowship should exist among Christians (Gal. 6:2): "Bear ye one another's burdens, and so fulfill the law of Christ." Paul himself felt this bond of fellowship (I Cor. 9:19): "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Paul made himself "all things to all men" so that he might save more men. He felt so deeply for others that he could say (II Cor. 11:29): "Who is weak, and I am not weak? Who is offended, and I burn not?" Here was a man who knew the true meaning of stewardship.

A very practical form of stewardship was the relief of the poor saints. In Romans 12:13, Paul urged the sharing of possessions with fellow Christians in want. In Ephesians 4:28, we read that helping a distressed brother should be a motive for honest labor.

Paul was particularly interested in gathering a collection for the saints at Jerusalem. From I Corinthians 16:1-3, we gather that this was to be a special collection and had nothing to do with the regular support of the local group. Paul stresses the fact that the money is to be given according to financial ability. Here was no legal conception of stewardship whereby one was to give ten percent of his income. Paul tells the Corinthians that whomever they designate, he will send on to Jerusalem with their contributions. After all, personal interest is important in all kinds of charity.

In II Corinthians 8 and 9, we get a glimpse of Paul's method of handling these matters. He tells the Corinthians how generously the Macedonians had supported the collection for the poor saints in Jerusalem, though they themselves were poor. Here we see that Paul realized that it is wise to begin with those who can give only a little. Real giving entails sacrifice. He even tells the Corinthians how he had mentioned their generosity to the Macedonians. Paul cites the example of Christ to spur them on (II Cor. 8:9):

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Like Paul, we too should preach Christ as all-inclusive in the field of love. Paul next cites a universal law (II Cor. 9:6): "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall also reap bountifully." And finally, Paul makes a universal appeal to the Corinthians that has become a classic (II Cor. 9:7):

"Every man according as he purposeth in his heart, so let him give; not grudingly, or of necessity: for God loveth a cheerful giver."

As a result of their giving, Paul promises that there will be stability of life and gratitude from others (II Cor. 9:8-11).

On the question of wealth, Paul did not have too much to say. After all, the majority of the Christians of that day were poor people. Only a few were well off. Philemon and Chloe may be taken as examples of this very small group. Paul did not feel that poverty was any particular mark of piety. The ideal was for each man to be independent by his work (II Thess. 3:12). The trouble with the rich was not their wealth, but their selfishness. We have no reason to doubt that Paul expected the rich to share their goods with the poor, but this was not to encourage laziness (II Thess. 3:6-15). Paul himself set a good example. He always preferred to earn his own living and not depend upon his churches for support (II Thess. 3:8).

Providing hospitality was another manifestation of stewardship. In enumerating the various duties of the church, Paul says that it should be "given to hospitality" (Rom. 12:13). Thus Paul felt free to ask Philemon to get ready the spare bedroom for him (Phile. 22); Phebe, too, could expect to be appropriately housed and assisted (Rom. 16:1-2). Here was just another expression of Christian stewardship.

Thus we see how the thought of stewardship was dominant in Paul's thinking. Paul certainly had, and tried to instill in others, what Brinson has called "a consciously accepted philosophy of relationship between God and man which makes for activity for God on the basis of obligation." For Paul, it was impossible that a man could be in Christ and not recognize the tie that bound him to his fellowmen—a tie requiring him to serve his fellowmen out of love. Paul knew that every real Christian had to have a sense of stewardship.

●

A CERTAIN BOY

He doesn't like to go to bed,
And getting up is worse;
To washing, too, I've heard it said,
He's just as much averse.

And as for school and studying
When he would rather roam,
He hates it more than anything
But doing jobs at home.

I must admit that it is true,
Though 'tis a sorry boast,
Whatever he is told to do
Is what he hates the most.

Anon.

Topic of the Month

● Department Editor: REV. ARTHUR H. GETZ
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Dealing With Today's Moral Laxity

Topic for October, 1945

By Rev. Robert D. Hershey, S.T.D.

AIM: To bring about a keener awareness of (1) the blunted moral sense of our times; (2) the use of non-Christian ways of judging conduct; (3) the prevalence of delinquency and crime; (4) the need of restudying Christian ideals; (5) the need of revising our ideals from time to time; (6) the need of envisioning Christ as the ultimate goal of life.

Worship

Hymn: "O That the Lord Would Guide My Ways" — PSH. No. 232; CSB. No. 275
Scripture Reading: Matthew 5:17-48
Prayer:
Free or Numbers 38, 39, 40, 41 — PSH. p. 29
Hymn: "Feeble, Helpless, How Shall I" — PSH. No. 208; CSB. No. 56

(NOTE: In the assignment of the topic for this month it was suggested that a list of situations involving moral judgments be prepared. Such a list will serve the purpose of providing a common point of departure for a discussion of the topic and at the same time illustrate the different bases upon which moral judgments are made. The topic is intended to be informative and to set the stage for such a discussion. As such it is to be hoped that its material will be generously applied but not slavishly read.)

The Topic

At the very outset I'd like to ask you to read once again the aims of the study. I do that seriously, because from this point out, I have not the slighest intention of following them. This is in no way to be construed as critical—actually it would be easy and pleasant for me to set out at point number one, collect at random all the abundant evidences of a blunted moral sense, and serve up a six column hash delectable to any palate. That's precisely the reason that such a procedure is followed so often—that and the additional fact that we get a somewhat Pharisaic satisfaction out of hearing what other people do and what we'd never think of doing.

To be sure, each one of these six aims ought to be evident in a Christian's discussion of today's moral laxity, but I'm assuming them to be far better as a point of departure than a place of arrival.

Personal Morality

Let me, first of all, suggest briefly the way in which you and I in this world got hold of what we call "morality." Morality, as we think of it, is a general name for certain kinds of conduct, especially these types which are socially acceptable and which express a redirection of whimsical impulse. For example, to eat and drink is an instinctive matter. To eat and drink too little is to deny physical need. To eat and drink too much is to satiate and drown our normal physical wants. Now eating and drinking is not moral conduct. But to eat too little and to eat too much violate what society has, by experience, accepted as a normal standard of nourishment. Hence we speak of "intemperance" as immoral and temperance as a virtue.

To continue the analogy, this instinctive hunger and thirst imperiously check the tendency to laziness and stimulate industriousness and prudence. This is an almost mechanical process and is an inward spring of morality.

On the other hand, there is also the stimulation from without. Using the same illustration, a hostile environment can produce the virtues of thrift and perseverance necessary for the satisfaction of physical needs.

Furthermore, a mutual hostility of men, creating wars, as deplorable as they are, has promoted many of such personal virtues as alertness, moderation, caution, courage and efficiency. Such a statement in no way condones war because some virtues may be derived from it. They might equally well have been derived from some other technique. This simply is an observation from history.

These things originally had much to do with the development of **personal** virtues. Then, as men grew in the power of reflection, they began consciously to shape their morals. But personal morality was soon to be recognized as only the first chapter of the story.

Social Morality

The origin of social morality lies in the maternal instinct—taking care of the young. Then the paternal instinct developed. From sympathy and concern for offspring to sympathy and concern for mate; thence to the inclusion of the group, the tribe, etc. Loyalty, co-operation, neighborliness, obedience to customs and a whole series of virtues grew out of this personal compulsion from within the family and from without through the ever-enlarging social group.

Language too, has its part to play in the story of morality. As linguistic expression developed, the moral experience of a people becomes crystallized into maxims, proverbs, and injunctions which are passed on from one generation to another. Oral traditions transmitted these moral precepts of society until legal codes were formulated and penalties for infringements were attached. This called for the appointment of judges and thus was born a legal system, based on an accepted standard of morality, to deter and punish anti-social acts.

"Morality" and "Morals"

At this point it is extremely important to differentiate between morals and morality. As a matter of fact that is the whole reason for suggesting what we called a moment ago the development or evolution of morality. Before morality became a matter of legal prescription or of reflective insight, it was pretty much a matter of instinctive and unconsciously imitated habit. This is shown by the fact that the very terms "morality" and "morals" are etymologically connected with the Latin word **more** "customs," and the Greek word from which "ethics" is derived. Most of our present day morality is a matter of custom or convention; and there are those who make a complete identification of the two concepts, morality being simply to them conventional habits of conduct. (This significantly, is the precise idea which undergirds the indictment of present day morality. Certainly there has never been a time when custom and conventionality has been outraged so freely.)

On the one hand, while customs and morality overlap, they are not identical. Our highest moral ideas

never become customary. We long to make them habitual but we seldom attain them. On the other hand, many of our customs have no moral aspects. For example, I may pronounce a word in a different manner from you, but each pronunciation may be correct. It doesn't make any difference and that is exactly the point. Morals are customs that matter, or are supposed to matter; standards to which each member of the group is expected to conform at the price of scorn, blame, and punishment. This line is drawn differently at different places and times, hence the matter of relativity that gives us so much trouble. For example: an abstinence group says it is immoral to drink wine; in Europe such a custom is not a moral matter; in Jesus' day there was little else to drink. In other words, morals are customs that affect or are supposed to affect, a man's life or that of his group for weal or woe.

Without our recognizing it, history has provided a gradual progress toward codes of conduct which make for the preservation of life and for happiness. While morality may, on the surface, seem to circumscribe our pleasure and deny our instinctive impulses—it represents the unconscious accumulation of wisdom of the race in behalf of our well-being and happiness. It is what makes men more than beasts.

Thus it is that morals—definite customs that matter, have been crystallized and made an outward constraining influence for the betterment of society.

At the same time, morality in a personal sense has had inward development—the substance of which we call conscience. The memory of pain or weariness (experience) as an aftermath of the indulgence of a strong impulse, has a restraining influence. The pressure of public opinion is a detering factor in the flagrant use of inclinations. Fear of punishment for the infraction of socially accepted standards also exercises a control on our actions. These are some of the ingredients of conscience, the purpose of which is to teach, to inspire, and to watch. (cf. Question 1) Conscience is the inward form of morality just as morals (set standards of action) are the outward form of morality.

The Parts of Morality

All this that we've been saying about the inward and outward controls of our action is beautifully illustrated by C. L. Lewis in his book **Christian Behaviour.** He suggests that you think of a fleet of ships sailing in formation. The voyage will be a success only if, in the first place, the ships don't collide and get in each other's way; and secondly, if each ship itself is seaworthy and has good engines. These conditions are mutually inclusive. You can't have one without the other. If ships collide they will become unseaworthy. If they are unseaworthy they will collide. Conscience and social codes both play their part. But, and this is most important—however well the ships sail and no matter how splendidly seaworthy they are, the whole voyage is silly unless they sail to a port. There is a goal. There must be. Thus it is that in any study of morality three things must be taken into account. First, the individual must himself be right and have a conscience; second, there must be a proper relationship with others (social harmony); and third, there must be a general purpose or goal for the series of human actions which make up life. Most of our moral problems, indeed—all of our moral judgments, must be viewed in this light. The man who does what he pleases and insists that it doesn't harm anyone else, is putting all the emphasis on society. He's literally saying that it doesn't matter what's happening inside him—just so he doesn't bump into anybody else. You and I know how false that is—but it is descriptive of much of our modern morality.

Then too, there is always that fellow who doesn't care about others so long as his own conscience is satisfied. "My conscience is clear," he says, and then because he is so busy looking at himself he rams into somebody else whose conscience is also clear. You know the result. I suppose ninety per cent of the people of the world act pretty largely on these two bases. And that's the discouraging aspect of the whole situation.

This is the scene, then, into which religion comes. Religion involves a series of statements about facts which must be either false or true, and of course, I'm thinking especially about the Christian religion. If they are false, there are certain conclusions to be followed in the living of life; if true—there are other conclusions to be followed. For example: a man may realize, without religion, that he must not damage other lives. He must keep his ship from colliding with other ships. Furthermore, a man may, without religion, think it purely a matter of his own busines what he does with his life, his ship. But Christianity says "It's not your ship! You're only the navigator, the tenant; not the owner and landlord." You see, if I'm not the owner, I have a lot of obligations and duties I would not have if I were the owner—and **vica versa.**

Again, our Christian religion declares that every man is going to live forever—it speaks of eternal life and tells us how it was secured for us. And that is either true or false. If false, one set of reactions is applied; if true, another. It makes a difference really, in all other of our attitudes and thoughts. If I'm only going to live a few years, then the state is much more important than I am. If I'm going to live forever, then I as an individual am far more important than the state. If I'm not going to live long and I choose to indulge any old impulse I happen to have, I ought to be able to take the results of my conduct, whatever they may be, with little more than wincing; but if I'm going to live forever, I have every reason to think seriously in terms of heaven and hell.

These things, then, are vital in any consideration of morality. It deals with (1) the relations between man and man, (2) the things inside a man, and (3) the relations between man and the power that made him. Presumably none of us will have trouble agreeing on the first. We'll part company, some of us, on the second. And things may become serious in the third. It is in this third part where the main differences between Christian and non-Christian morality make themselves felt. And that's the one further thing about which I want a word. And I don't think you'll swallow it with relish.

Christian Morality

Most of us, in the course of growing up, fall heir to an accepted external code of social morality—a code every can agree upon; e.g.—honesty is the best policy. From our homes and schools we are given the basis of a personal morality. This too, is a matter of common acceptance; e.g.—keeping clean has its rewards. And then, all of a sudden we Christians bump headlong into a Christianity which says "It isn't enough to do as you would be done by—you must love your neighbor as yourself. And it isn't enough to love your neighbor as yourself—you must love your enemies as well. And it isn't enough to love your enemies—you must love God. And it isn't enough

to love God—you must show Him that you love Him; and you can't show Him that you love Him except you are obedient to Him. And you can't be obedient to Him except as He has given you that power and example in His Son. There's no stopping at point number 1—or 2—or 3; you've got to go straight through if you want to practice a Christian morality. Every moral issue eventually heads up in Him and that's why our Christian faith demands expression in a Christian morality. The trouble with most of us is that we still have the idea that morality can live without religion and that the two are separate and distinct. Non-churchgoers are constantly saying that they are as good as people who go to church, and there is just enough truth in the statement to make it seem convincing. But a morality which has no motivation from Christ is a non-Christian morality. We do not go to church to be good; we are good because we go to church. We are not Christians in order to be good; we are good because we are Christians. Again, a lot of us, when approaching a moral question, are interested not in what Christianity says, but in the hope of finding support in Christianity for our own personal views and prejudices.

Most of the time we've been supposing that as long as we can live with ourselves and get under the wire of some legal standard we are all right. We don't want to be any worse than the enforced standards, but we don't hear any call to be better. We are as moral as necessary to get by—that's enough. And here is this Christ with his hand on our shoulders and mine, saying, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of God." And then as if to stake everything on what He said, He walked up that steep hill with His cross and showed the world He meant it.

Questions for Discussion

1. In what ways does conscience teach? inspire? watch?
2. Is it enough to know what is right and wrong? What further elements are needed to produce moral action of a Christian nature?
3. Is it the business of the Church to lay down specific programs for politics, economics, labor, etc?
4. Is it true that "law-morality" (getting by legally) is most descriptive of our present day living?
5. How should the so-called "relativity of morals" be viewed by a Christian?

Assignment of Topic for the November Meeting

The topic for November deals with the fascinating subject of money. As you might expect, you are expected to consider this subject from the Christian viewpoint. To that end, draw on the blackboard or present in some other graphic way, a divided dollar, e.g.:

What goes into the money you get?	
work	plans
effort	brains
interest	interest, etc.
— The Christian view of money —	
yourself	luxuries
others	shared
necessities	hoarded, etc.

What becomes of the money you give? It can be seen from this diagram how greatly your ideas of money influence not only your use of it but the interest you have in getting it. Money keeps circulating regardless of what we may say about it. It is an essential for life and yet it itself would have no meaning without life. Can its use improve life or is it purely a mechanical means for keeping life going? These are some of the questions which surely will prompt a good discussion of the subject and will be equally helpful to the leader in preparing for the presentation of the topic.

Closing Worship

Hymn: "Take My Life and Let It Be"—
PSH. No. 278 and CSB. No. 382
The Lord's Prayer and Benediction.

●

The Court Room Looks at Today's Moral Standards

By Hon. James F. Henninger

Judge Henninger is one of our best-known laymen. His judgment is trusted and his friendly personality appreciated among Lutheran men. He is a member of our Executive Board.

In a recent social service report, I ran across the statement that a man had been found guilty of acts "tending to **debotch** the morals and manners of the community." Where I live, to botch anything means to make a mess of it and "debotch"—Webster never heard of this word—should mean to bring order out of chaos. If the man really did that, he should have been discharged with the thanks of the Court instead of being committed to the State Hospital, for we sorely need someone who can straighten out our moral standards.

It is a symptom of old age to complain that the morals of the community are deteriorating and therefore—conscious of other unmistakable symptoms—I shall not boast of the good old days nor croak about present evil days. Frankly, it is most difficult to make a comparison, because we cannot reconstruct the moral atmosphere of other times, not even of our own younger days.

We are on firmer ground by comparing today's standards, not with something so ephemeral as those of yesterday, but with standards of lasting validity. We know that our law rests heavily upon the Mosaic law and that most of our criminal code is man's attempt to enforce the Fifth, Sixth and Seventh Commandments. Since it is as a Criminal Court that we usually weigh men's conduct, we compare our criminal statutes with their source and we then find hundreds of laws to effectuate the four or five words—in Hebrew, only two words—of each commandment. These many laws become necessary because pharisaical man has tried to give free rein to his anger, passion and greed and still to remain "within the law."

These laws cover for the Fifth Commandment everything from assault to murder, for the Sixth, from indecency to rape and for the Seventh, from deceit to robbery and burglary. Today we observe a diminishing precentage of crimes of violence, an increasing one of chicanery and lust. The difference, you notice, is not one of degree or depravity or an improvement in standards but a change in method and expression, resembling former periods like that of the Restoration in England when manners were all important, but morals were at their lowest ebb.

Divorce certainly is increasing. Is that a sure sign of moral decadence? Perhaps, but remember that divorce is simply the legalization of an existing condition, the broken home and irrevocably estranged hushands and wives. Selfishness, intolerance and impatience are the primary evils, which have always existed; divorce is our clumsy device to remedy the irremediable. With divorce permitted, undoubtedly many are encouraged to seperate lightly; without divorce, we recognize the old evils of the double standard, the duenna and her intrigues, illegitimacy, and the miserably wretched abused spouse. Some persons are morally and temperamentally unfit for marriage or any other social relation, but the law

cannot find words to define them and has no method of discovering and identifying them. Certainly the solution is in the deliberate and considered marriages, but no law can compel them. Our laws requiring physical and mental fitness and those prescribing a delay in issuing the license present only a fringe of all unsuitable marriages.

In the Juvenile Court, we sense a decline in moral standards, due to disregard for the Fourth Commandment and a shirking of responsibility by parents. Some would place all the blame on parents. The delinquent children themselves are the first to blame parents, glands, environment, evil companions, everything but their own perversity. Certainly the abnormal home, characterized by drink, invalidism, prostitution, separation or remarriage, recurs frequently in Juvenile Court. To be perfectly fair, however, remember that parents' difficulties have greatly multiplied in these days when their children are subjected to new and powerful influences beyond their parents' control. Almost as many children come into court because of overstrict as for overlenient parents.

Loose moral standards affect Courts in ways not generally recognized. Courts exist to apply principles of law and justic to disputes of fact and to do justice, they must arrive at the truth. We have two methods of compelling witnesses to tell the truth; the positive, by appeal to their consciences, by an oath, calling upon God to attest to the truth of their testimony; the negative, by fear of punishment for perjury. We all know that a positive sanction is more potent than a negative one. Frequently a standard of sportsmanship, to help a friend in need or of loyalty, to support a party or association of which one is a member is substituted by a witness for the higher responsibility to God, good government and justice. In an age of irreligion, skepticism, agnosticism and atheism, we suffer a double loss, for a man will then more readily violate his oath and his lie will no longer be accompanied by that feeling of guilt, which used to betray him.

A growing disregard for an oath would likewise imperil our jury system. A jury, sworn to decide a case truly and well, should be sober, intelligent and judicious. The oath alone compels a juryman to fulfill his duty impartially and without prejudice. Since but one stubborn juror can effect a miscarriage of justice, it is the existence and not the prevalence of irresponsibility in our juries that threatens our administration of justice.

Our final observation is that violation of and disregard for valid and fundamental moral standards is disruptive to the proper administration of justice and that neither man made laws nor prohibitory commandments can remedy the situation. We must look for a growth and strengthening in our fear and love of God, as set forth in Christ's example and teaching and as interpreted for us in Luther's Catechism. Moral standards so founded and made effective in our lives are our only assurance for peace and order on earth and of good will among men.

●

Kansas-Midwest Brotherhoods Report Summer Activities

We are receiving many encouraging reports from all sections of the Church indicating that our brotherhoods are using the summer months to make needed repairs and other improvements to their church plants. We would like to publish all of these interesting activities, but space will permit us to list only a few of the projects that have been completed by the Kansas and Midwest brethren.

President Tonsing of the Kansas Synod has a challenging message for any brotherhoods that are inclined to take it easy during the summer months:

Should brotherhoods suspend activities during the summer months? That's a question oft debated, and some brotherhoods have been taking the "line of least resistance" by so doing.

Others (and the vast majority, by the way) maintain their twelve-month program of meetings, arranging for out-door events, "work-meetings' at which needed improvements to church properties are accomplished, picnics or other activities, for the summer months.

The National Brotherhood urges that brotherhoods meet each of the twelve months of each year, including summer. Experience of brotherhoods which do so are all to the good—definite summer fellowship among the men maintained; no "picking up the slack" or "reorganizations" when fall comes—a continuous program of service to the men, to the parish, and to our God.

Someone reminds us that "the devil never takes a summer vacation; he's on the job every minute of every day." We might imagine that he chuckles with delight when he hears that some brotherhood or missionary group or youth organization, or congregation "suspends" for the summer.

●

Accomplishments Listed

St. Mark's Brotherhood, Atchison, is just finishing a big job—the complete renovation and enlarging of the church kitchen. The project will be completed this month, including painting. Men of the church have devoted many evenings to the work, and at its June meeting the Brotherhood declared a "work" night, when those who came equipped with tools helped on the kitchen project, and others did their bit in cleaning up ground about the church.

With the best attendance in months, the Brotherhood of **Christ Church at Eureka,** devoted a long evening at last month's meeting to working about the church building. "There was work to do about the church, so we spent the whole evening pouring concrete," one of the men writes. "We did not eat supper until 10:30. We are going at it soon again. Some of us were rather awkward with the wheel barrow and concrete tools, but we got the job done."

Trinity, Kansas City, Kansas: Painted and repaid walls and vestibule and basement of the church.

St. Mark's, Atchison: Raised money to pay balance of cost on church heating plant, with a surplus sufficient to meet cost of painting exterior of church this summer.

Scherer Memorial, Chapman: Erected church bulletin board.

●

Midwest Men Are Active

Shell Creek Brotherhood has for one of its projects a 40-acre field of alfalfa, and recently put up a fine crop from it. At **St. Peter's Church, Pender,** the Brotherhood topics are studied every first Sunday in the month, during the Sunday School period. Ten copies of LUTHERAN MEN are circulated. **Winside** has a growing complex, eighteen belonging to the organization now. **St. John's at Ohiowa** recently received an illuminated cross from a member of the brotherhood, and Candelabra were donated by the group. In a dedicatory ceremony the Brotherhood quartet favored the congregation with two anthems.

The Midwest Brotherhood Convention will be held at Bennington, Nebraska, October 11 and 12.

STEWARDSHIP STAMPS

★ ★ ★

Order Yours Today!

U. L. C. A. Membership Dues

July 1-31, 1945

1946 DUES (Renewals)

Christ Lutheran Brotherhood, Spry, Pa. ..... $ 5.00

1945 DUES (New)

St. John's Lutheran Brotherhood, Kitanning, Pa. 7.50
Christ Lutheran Brotherhood, Kitanning, Pa. 3.00
Mt. Calvary Lutheran Brotherhood, Geistown, Pa. 5.00
First Lutheran Brotherhood, Wapakoneta, Ohio 5.00
First Lutheran Brotherhood, Rockville, Conn. 5.00
Emmanuel Lutheran Brotherhood, Souderton, Pa. 5.00

1945 DUES (Renewals)

First Lutheran Brotherhood, Chambersburg, Pa. 10.00
St. John's Lutheran Brotherhood, Asheboro, N. C. 5.00
St. Mark's Lutheran Brotherhood, Boone, N. C. (Blowing Rock) 3.00
St. Andrew's Lutheran Brotherhood, Concord, N. C. 5.00
Grace Lutheran Brotherhood, Salisbury, N. C. 5.00
Mt. Hebron Lutheran Brotherhood, Hildebran, N. C. 5.00
English Lutheran Brotherhood, Zelienople, Pa. 5.00
Trinity Lutheran Brotherhood, New Brigton, Pa. 7.50
Zion Lutheran Brotherhood, Johnstown, Pa. 3.00
Ascension Lutheran Brotherhood, Columbia, S. C. 5.00
St. Luke's Lutheran Brotherhood, Summerville, S. C. 5.00
Mt. Tabor Lutheran Brotherhood, West Columbia, S. C. 5.00
Emmanuel Lutheran Brotherhood, West Columbia, S. C. 5.00
Trinity Lutheran Brotherhood, Greenville, S. C. 7.50
St. Andrew's Lutheran Brotherhood, Charleston, S. C. 7.50
St. Paul's Lutheran Brotherhood, Bridgeport, Conn. 5.00
St. John's Lutheran Brotherhood, New Britain, Conn. 5.00
Grace Lutheran Brotherhood, Hartford, Conn. 5.00
Advent Lutheran Brotherhood, Lancaster, Pa. 5.00
St. Peter's Lutheran Brotherhood, Hilltown, Pa. 7.50
Trinity Lutheran Brotherhood, Quakertown, Pa. 5.00
Peace Lutheran Brotherhood, Weisel, Pa. 5.00
St. Andrew's Lutheran Brotherhood, Perkasie, Pa. 7.50
St. John's Lutheran Brotherhood, Richlandtown, Pa. 5.00
Trinity Lutheran Brotherhood, Lansdale, Pa. 5.00
St. Stephen's Lutheran Brotherhood, Wilmington, Del. 7.50
St. Jame's Lutheran Brotherhood, Philadelphia, Pa. 7.50
Trinity Lutheran Brotherhood, Hamilton, Ont., Canada 5.00
Holy Comforter Lutheran Brotherhood, Baltimore, Md. 7.50
Salem Lutheran BrHotherhood, Cantonsville, Md. 5.00
St. Luke's Lutheran Brotherhood, Baltimore, Md. 5.00
All Saints Lutheran Brotherhood, Baltimore, Md. 5.00
Our Redeemer Lutheran Brotherhood, Wayne, Nebr. 7.50
Zion Lutheran Brotherhood, Platte Center, Nebr. 5.00
Good Shepherd Lutheran Brotherhood, Oak Park, Ill. 5.00
Holy Trinity Lutheran Brotherhood, Elgin, Ill. 7.50
Luther Memorial Lutheran Brotherhood, Chicago, Ill. 7.50
Our Saviour Lutheran Brotherhood, Riverdale, Chicago, Ill. 5.00
Trinity Lutheran Brotherhood, Chicago, Ill. 5.00
First Lutheran Brotherhood, Freeport, Ill. 5.00
First Lutheran Brotherhood, Beardstown, Ill. 5.00
Zion Lutheran Brotherhood, Litchfiield, Ill. 5.00
St. Luke's Lutheran Brotherhood, Chicago, Ill. 7.50
Evangelical Lutheran Brotherhood, Forreston, Ill. 5.00
Olivet Lutheran Brotherhood, Toledo, Ohio 5.00
Ascension Lutheran Men's Club, Franklin Square, L. I., N. Y. 5.00
St. Peter's Lutheran Brotherhood, York, Pa. 5.00
Ushers Association of St. John's Church, Lititz, Pa. 12.50
Grace Lutheran Brotherhood, Camden, N. J. 5.00
Trinity Lutheran Brotherhood, Harrisburg, Pa. 5.00
Trinity Lutheran Brotherhood, Audubon, N. J. 3.00
Grace Lutheran Brotherhood, Drexel Hill, Pa. 7.50
Zion Lutheran Brotherhood, Lykens, Pa. 5.00
St. Paul's Lutheran Bible Class, Allentown, Pa. 10.00
St. Mark's Lutheran Brotherhood, Oakland, Md. 5.00
Christ Lutheran Brotherhood, Ppry, Pa. 5.00
Trinity Lutheran Brotherhood, Sapleton, L. I., N. Y. 7.50
St. Peter's Lutheran Brotherhood, Jamaica, L. I., N. Y. 5.00

1944 DUES (Renewals)

St. Luke's Lutheran Brotherhood, Chicago, Ill. 7.50
Evangelical Lutheran Brotherhood, Forreston, Ill. 5.00

CONTRIBUTIONS

July 1-31, 1945

Budget Contributions

Central District Brotherhood of the North Carolina Synod 61.87

CHAPLAIN'S SUBSCRIPTION FUND

St. Luke's Lutheran Brotherhood, Summerville, S. C. 28.00
William I. Wilson, Lafayette Hill, Pa. 3.75
E. J. Lee, Council Bluffs, Iowa 5.00
R. E. McArver, Gastonia, N. C. 5.00
William H. Hager, Lancaster, Pa. 5.00
St. Mark's Lutheran Brotherhood, Mooresville, N. C. 5.00
St. John's Lutheran Women's Organization, Elwood, Ind. 5.00
Trinity Lutheran Brotherhood, Carthage, Ill. 10.00
J. J. Paetznick, Jackson, Mich. ..... .75

IRON MOUNTAIN LUTHERAN BOYS' SCHOOL RECEPITS

Holy Trinity Lutheran Brotherhood, Jeannette, Pa. 25.00

When Blue Stars ☆ ☆ ☆ turn to Gold

Booklets and books bringing consolation, comfort and strength to those who mourn the loss of their dear ones either as the result of the war or otherwise.

Inexpensive Booklets for the Bereaved

For Distribution by Pastor or Church

LET NOT YOUR HEART BE TROUBLED*

A choice selection from a Lutheran source, of religious poetry, hymns, Bible verse, and Scripture. Two-tone, 16 page format and attractive cover. (3) **15c; $1.50 doz.**

THE BRIGHTER SIDE OF DEATH*

By Henry B. Williams—a comforting message for those who have suffered the shock and pain of earthly partings, showing how to surmount grief and uncertainty. (125) 32 pp. **30c; $3.00 doz.**

COMFORT FOR THOSE WHO MOURN*

By O. V. Armstrong—Nearly a hundred pages of consoling Scripture, poetry, and prose. (38) **50c.**

*These booklets are made up with attractive decorated covers, presentation page and envelope, making them serviceable for distribution by pastors in the course of their pastoral duties, or for sending by mail.

Gift Books for the Bereaved

For Presentation by Friends

FROM SUNSET TO DAWN **$1.00**

By Leslie R. Smith—Thirty-eight brief meditations incorporating the most comforting passages of all literature and from the Bible, tested and found eminently helpful to the people of our day who have lost loved ones. These meditations take into account the several stages people must go through to adjust themselves to the void in the family circle or the break in the chair of friendly companionship. Consequently some of these meditations seek to condition the reader to the fact of death, others suggest the comfort which comes from friends, work, the Bible, and prayer in daily living. The closing meditations are devoted to the blessings which may be gained from the experience of loss. (38)

A BOOK OF COMFORT **$1.50**

Compiled by Eric Parker—An anthology of poems and extracts selected from the work of outstanding British and American poets and authors and from the Bible. The quotations have been chosen with deep sensitivity and understanding. There is great need for such a book in these anxious days, yet its value is lasting since the scope of this collection will make it a book of comfort for all who are bereaved at all times. Divided into sections entitled "Sudden Death, Children, Husband, and Wife," "Near and Dear," "Friends" and under such general headings as "Doubt," "Prayer," "Rain and Sun," and "This World." (97)

SHADE OF HIS HAND **$1.00**

By Victoria Booth Demarest—The granddaughter of William Booth offers thoughts for comfort written from the well of her own tragic sorrow. She uses the Scriptures for consolation thru a series of themes with illustrative poetry and prose. (42)

The United Lutheran Publication House

1228 Spruce St., Philadelphia 7, Pa.

Chicago 11 Pittsburgh 22 Columbia 3

LUTHERAN . . . MEN

Official monthly publication of The Brotherhood of The United Lutheran Church in America . . . . . .

PRICE . . . . . $1.25 per year

U. L. C. A.
Brotherhood Headquarters
MR. EARLE W. BADER, Executive Secretary
62 E. Garrison St., Bethlehem, Penna.

Send Subscriptions Here!

EDITOR...
of LUTHERAN MEN
REV. AMOS JOHN TRAVER, D.D.
954 Woodlawn Ave., Springfield, Ohio

Send Contributions for Publication Here!

DIRECTORY...
The Brotherhood of the United Lutheran Church in America

***President*.....Mr. Lawrence F. Speckman, Esq.**
Urban Building, Louisville, Kentucky

***Vice-President*.....Mr. Harry A. Fritsch**
Allentown, Pa.

***Vice-President*.....Mr. Zeb B. Trexler**
Concord, N. C.

***Vice-President*.....Mr. Francis K. Ford**
Niagara Falls, N. Y.

***Secretary*.....Mr. Harold D. Foster**
P. O. Box 703, Harrisburg, Pa.

***Treasurer*.....Mr. Ira C. R. Guldin**
325 Highland Avenue, Kutztown, Pa.

EXECUTIVE COMMITTEE

Term Ending 1946

Mr. William F. Kedde
Omaha, Nebr.

Mr. Martin A. McGrory
Washington, D. C.

Rev. Charles F. Brobst
Telford, Pa.

Term Ending 1948

Mr. J. Milton Deck
Philadelphia, Pa.

Mr. Albert Mayer
Waterloo, Ontario, Can.

Rev. Paul A. Weidley, D.D.
Baltimore, Md.

Term Ending 1950

Mr. Alfred Arneson
Chicago, Ill.

Mr. H. E. Isenhour
Salisbury, N. C.

Rev. G. E. McCarney
Conshohocken, Pa.

THE BOY SCOUT COMMITTEE

Harold D. Foster
P. O. Box 703
Harrisburg, Pa.
Francis K. Ford
2247 LaSalle Ave.
Niagara Falls, N. Y.
Rev. G. E. McCarney
508 Harry St.
Conshohocken, Pa.

Ex Officio:
Lawrence F. Speckman, Esq.
122 S. Fourth St.
202-203 Urban Bldg.
Louisville, Ky.
Earle W. Bader
62 East Garrison St.
Bethlehem, Pa.

Advisory:
Rev. Erwin S. Spees
1228 Spruce St.
Philadelphia 7, Pa.
Aivin H. Schaediger
62 Lincoln Ave.
Cliffside Park, N. J.
Rev. William J. Ducker
1228 Spruce St.
Philadelphia 7, Pa.

National Lutheran Scout Director
S. H. Holstad
608 Second Ave., South
Minneapolis 2, Minn.

Address all communications to:
The Boy Scout Committee, Brotherhood Headquarters, 62 East Garrison St., Bethlehem, Pa.

PLAN NOW FOR A SECURE FUTURE!

The years fly by . . . it won't be so long until you will want to retire. Be ready for that time . . . plan now for the day when you turn your job over to someone else and relax. Lutheran Brotherhood has designed a plan to help you prepare for retirement—the Retirement 20 Year Insurance Contract. It gives you protection while you save, and your money back—plus dividends—at the end of 20 years. Get full details now.

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

HERMAN L. EKERN, Pres. · 608 2nd AVE. SO. · MINNEAPOLIS, MINN.

LUTHERAN THEOLOGICAL
SEMINARY COMP.
COLUMBIA 22, S.C.

Use The Eye-gate!

The stamps are beautiful.
They attract the eye.

Place them on your mail and wherever they will be seen.
Commercial advertisers know the power of such appeal and willingly pay millions for it.
Send for as many books of stamps as you can use or give to your friends.
Fifty cents per book is a small investment.
Every stamp will preach stewardship to all who use it.

For Your Convenience

LUTHERAN MEN
62 E. Garrison Street, Bethlehem, Penna.

Enclose $.....to pay for.....subscriptions as follows:

Name ..... Name .....
Address ..... Address .....
City .....Numeral..... City .....Numeral.....
Church Membership .....
Sent by.....
(Name) (Address)

New Subscription and Renewals, $1.25 each. Ten or more to one address, $1.00 each.
Make checks payable to LUTHERAN MEN.